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A
SHORT HISTORY
OF
GONDAL.

BY
HARIKRISHNA LALSHANKAR DAVÉ.



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To

The Memory of
BHĀ KUMBHOJI OR KUMBHOJI II.,
A WARRIOR CHIEF, DISTINGUISHED
ALIKE FOR
VALOUR AND STATESMANSHIP,
WHO LAID THE FOUNDATION OF
GONDAL'S GREATNESS,
THIS 'SHORT HISTORY' IS
Dedicated.

PREFACE.

THE following pages were intended to form the historical chapter of a 'Gondal Gazetteer,' the completion of which had to be put off for future convenience. In the meantime the historical portion, such as it is, is placed before the public.

The materials for the work have been drawn from all available sources. This is the first attempt of its kind to bring within so small a compass a plain and connected narrative of the Gondal dynasties, from their early establishment to the present day,—a fact which will, perhaps,

sufficiently account for any imperfections or inaccuracies that may inadvertently have crept in.

It is scarcely necessary to remind the reader that this little volume is not published 'under authority,' and as such, the State of Gondal is not responsible for any statement of fact, opinion, or observation, herein contained.

I must express my grateful thanks to Mr. C. Macnaghten, Principal of the Rájkot Ráj Kumár College, for very kindly looking over the manuscript before it was sent to the press, and making some valuable suggestions.

H. L. D.

Gondal, June, 1889.

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A Short History of Gondal.



EARLY HISTORY.

THE history of the Gondal State affords an illustration of what energy, tact and courage may achieve in the way of building up a principality. The early history is wrapped in obscurity. It may be assumed that this portion of the province shared the fate of the rest, and had, at different times, to pass under the hands of different masters—the Yádavas, the Bactrians, the Kshátraps, the Guptas, the Vallabhis, the Válás, the Chudásamás, the Jethvás, the Mahomedans and the Vághelás. It must not be supposed that the State, as is at present constituted, was ever in the hands of one of these conquering dynasties. The frag-

ments of which Gondal is now composed were owned by different masters. A great portion of the country was sparsely inhabited. The rest was a wilderness, more fit for wild beasts than for human beings. The lands of which this fine State is now composed have been compacted together by a gradual process. This was mainly effected by that branch of the Jádejá Rajputs who first settled in the land, consolidated the conquered country, and brought order out of confusion. The present ruler of Gondal is a lineal descendant of these renowned warriors, who trace their origin to the Jádivas, and belong to the Lunar race of the Kshatriyas. Their original abode was in Sindh, whence they migrated to Cutch, where they established themselves by arms. They derived their patronymic of Jádejá from their ancestor Jám Jádá, who was the fourth in descent from the original founder of their house in Cutch. Some autho-

rities trace this name Jádá to the Sindhi word for twins, supposing that Jám Lákhaji and Lakhdhirji were twins. Other derivations have been suggested, but the one just given appears to be the best. In St. 1506, Jám Hamirji, ninth in descent from Raidhanji in the main line, was treacherously murdered by Rával, thirteenth descendant from the same stock by a collateral branch. Rával ascended the throne. Hamir's son Khengár, eager to avenge his father's murder, went to Ahmedabad to seek assistance from Mahomed Begdá, Viceroy of Gujarat, who had married Kumábái, a sister of Khengár. The Viceroy, pleased with the young prince's prowess, not only granted his request and lent him a large army, but also conferred on him the title of Ráo—which henceforth became the distinctive appellation of the Chiefs of Cutch. With this aid Khengár returned to his native country to dispossess Rával of his

ill-acquired gains. Rával, seeing the odds against him, thought it prudent to leave the territory to its rightful owner, and set out to try his fortune elsewhere. He crossed the *Ran*, defeated the Jethwás, Káthis, Vád'hels, and other tribes, who opposed his march, and established himself at the port of Ná'gnee, in the neighbourhood of which he founded the city of Navánagar in St. 1554. He gradually conquered the country and called it Hálár, in honour of his tenth ancestor Jám Hálá. In St. 1663 Jám Satáji died. He had three sons—Ajáji, Jásáji, and Vibhoji. Of these Ajáji had predeceased him, having been killed in a battle near Dhrol. But by the right of primogeniture his eldest son Lakháji was entitled to the throne. Jasáji, however, set Lakháji's claims aside, and took the government into his own hands, assigning the district of Kálávad to his younger brother Vibhoji. Vibhoji was not satisfied

with the share assigned to him. The district was a barren one, very thinly peopled; and the revenue from it was hardly sufficient to maintain him and his family. So he repaired to Sardhár, the seat of a Vágghelá Chief, his maternal uncle, who received him kindly, and granted him the enjoyment of the revenue of the village Chibhdá. He built there a house with eight rooms, which is still extant. Vibhoji was at this time in the prime of youth, very handsome, strong, and exceedingly clever. Naturally ambitious, his aspirations were too high to be content with a humble and dependent position. He gathered a trusty band around him, and determined by fair means or by foul to acquire for himself the Sardhár district. He had good reason to hope for success. The Vágghelás, who owned the country, were weak; and they had no suspicion of his intentions. Their predatory habits had rendered them unpopular with the

neighbouring tribes, and had also greatly annoyed the Mahomedan Government of Gujarat. The lynx-eyed Vibhoji saw his opportunity, and determined to take advantage of it. Accompanied by his followers he one day went to Sardhár, under pretext of visiting his uncle. In the dead of night he surprised the unsuspecting Chief, put him and all his relations to death, and possessed himself of the country. There was apparently no resistance.¹ The hold of the Vághelás on Sardhár was thus lost, as it proved, for ever. But the usurpation was not so easy as Vibhoji appears to have expected. If the Ahmedabad Government were not displeased by the destruction of a House which had been a source of annoyance to

¹ Another version of the story is that he invited, to the village of Chibhdá, the Chief of Sardhár and his relations, and put the whole of them to death during an entertainment given in their honour.

them, they had not any special reason for favouring Vibhoji's cause. They sent a detachment of troops to establish an Imperial Tháná at Sardhár. This was a severe check to the young prince. Nothing daunted, however, he resolved to bide his time. Situated as he was, he despaired of getting the necessary support in the province itself. He set out, therefore, with a following of one hundred horse and two confidential friends, Raja Sindhi and Mulu Langho, to seek for service in the imperial army at Delhi. For three months he tried in vain to obtain an interview with the Emperor Jehángir Sháh, who was mourning the recent death of his young son, a handsome and talented prince, on account of whose loss the Begam was quite distracted with grief. One day, while sitting in her balcony overlooking the Jamná, she saw a youth, watering a horse, of high spirit, in the river. This youth was Vibhoji. In his

face, beauty and outward bearing he bore, she thought, a striking resemblance to the dear son, whose loss she deplored. She called her husband and entreated him to summon the young man to their presence in order that she might delight her eyes with this image of her dead son. The Emperor did as she desired, and Vibhoji, thus introduced to the imperial presence, told his story before the Emperor, who listened to it with interest, and offered him a post in the Zenáná. In the course of time he became a court favourite,¹ and was able to obtain from the

¹ A story (of somewhat uncertain origin) relates that it was his faithful and honourable discharge of the delicate duties of custodian of the Zenáná which, in spite of malevolent detractors, so won the favour of the Emperor, that he was bidden to ask a boon; and he accordingly asked for Sardhár. The Emperor granted him a Parwáná returning to him the Sardhár districts, and dismissed him with a dress of honour to his native country. In recognition of the faithful services rendered to him by Ráju, he granted him a village, which Ráju named Rájkot after himself. This town subsequently became the capital of the district.

Emperor a Parwáná granting him the sole possession of the Sardhár district. It was in St. 1673 that Vibhoji thus realized the dream of his life. He died in St. 1693 at the age of 48, leaving behind him a son, Mehrámanji, and two grandsons—Sáhebji and Kumbhoji. Vibhoji was the real founder of the Rájkot branch. His descendants are called Vibhánees.

KUMBHOJI I.

FROM his youth, Kumbhoji, younger of the two grandsons of Vibhoji, was of a wild disposition. He had all the daring and love of adventure of his grandfather. A jealous disaffection had early arisen between him and his elder brother, which was a source of great anxiety to the father Mehrámanji, who felt that it was very unlikely that a younger son of Kumbhoji's disposition would allow his elder brother to ascend the *gádi* in peace. When he felt himself dying, he called Sáhebji to his bed-side, and warned him to be on his guard. "Kumbhoji," said he, "is a daring and ambitious young man. He is at variance with you. It is to be feared that he will oust you and usurp the State. When I have breathed my last, do not attend my funeral rites, but remain in the town, excusing yourself on the plea of illness. Shut the town-gates

against Kumbhoji when he returns from the burning-ground." So saying Mehrámanji expired, and his last injunctions were obeyed. Kumbhoji, finding himself unsupported, fled to Junághad to solicit assistance from the Fouzdár there, and thereby raised serious apprehensions in the mind of Sáhebji, who saw his utter inability to try conclusions with the Junághad forces. Accordingly he betook himself to Navánagar, and entreated the Jám to espouse his cause. The Jám felt no inclination to involve himself in a useless quarrel with a great State like Junághad, but consented to befriend Sáhebji, should the latter agree to relinquish all claims on his patrimonial possession of the Kálavad district. The agreement was entered into, and thus Navánagar adroitly got Kálavad back. Happily, however, this fraternal feud, which might have grown to a sanguinary warfare, was averted by the friendly interference of

both Junághad and Navánagar. An amicable settlement was arrived at. It was mutually agreed that the district to the south of the Sardhár dyke should belong to Kumbhoji, while that to the north of the dyke should remain in the possession of Sáhebji (St. 1690). According to the terms of this compromise, Kumbhoji acquired twenty villages—a far greater number than is usually allotted to a cadet of a State. He took up his abode at Ardoi, which was at that time a flourishing village, owned by a Káthi Girásíá, whose descendants still retain their *karam-bhág*, or fortune-share. He resided here for twenty-one years. During this period he was able to add seven villages to his patrimony by trenching upon his weak neighbours, thus swelling the number of his villages to twenty-seven. Gondal, which was then a small village of three hundred or four hundred houses, was occupied by him, but only temporarily, in

St. 1703. For the Governor of Junághad, who had recently arrived from Ahmedábád, on hearing of Kumbhoji's insolence, despatched a small body of 300 horse and foot to retake the place. When the army approached the town-gate, Kumbhoji is said to have hurled a heavy stone from an upper window, which fell on the head of the Commandant and crushed him to death. But instead of being disheartened by their leader's death, the assailants were only the more determined to take the place. Kumbhoji, seeing his inability to oppose the infuriated soldiery, thought prudence the better part of valour, and mounting his fleet charger fled by a postern gate to Ardoi. There, after a year, that is in St. 1705, he died at the early age of thirty-one, leaving two sons—Sagrámji and SÁNGÁJI. The latter separated, receiving in inheritance six villages; and established himself in Kotrá as an independent Chief. The

town is spoken of as Kotrá Sárgáni to this day. Kumbhoji may be called the founder of the Gondal dynasty. He is known by the name of *Moto* Kumbhoji, or Kumbhoji Senior, to distinguish him from his illustrious great-grandson of the same name. Rághoji Vania was his first minister.

SAGRÁMJI I.

SAGRÁMJI I., who was born in St. 1690, succeeded his father when he was only fifteen years of age. He was a mighty Chieftain, and knew how to make the most of every opportunity. His prudence advanced with his years. His main policy was to keep on good terms with the Junághad authorities. He paid constant visits to Junághad, and in time of need always offered his services to the Governor. Taking advantage of the weakness of some of his neighbours, he soon added by his tact and prowess ten villages to his father's states; and watched his opportunity for further acquisitions. The times were favourable to him. The district of Gondal, which was then under the nominal control of Junághad, was constantly infested by the Kasbátis, a marauding class of Mahomedans. The authorities were too much occupied with their

own cares and anxieties to think of engaging themselves in a guerilla warfare. They had often to depend on the friendly assistance of Sagramji, who was a terror to the freebooters, and had so won the good will of the new Governor, that considering him to be a friend in need, He made him a free grant of the Gondal district, containing eighty-six villages, with the final sanction of the Viceroy of Gujarát. Some of these villages were mere waste land, others were already in his possession, and a few were new. The acquisition, however, was highly esteemed, as it afforded valuable materials for the construction of the chieftdom. Somewhere about St. 1709 Sagramji changed his seat of government from Ardoi to Gondal, and made it his capital. The new place was then a small and humble village of only a few huts and two or three temples, notably one dedicated to Gondlá Nág (serpent), to which, according to

popular theory, the town owes its name ; though, perhaps, the more probable origin is from Gomandal or 'herd of cows.' Cows abounded there in consequence of the rich pasture of the surrounding lands. Sagrámjí died in St. 1770, at the age of eighty years. He had married the daughter of a Jhálá Rajput of Vaghásia, in Jhálavád, by whom he had four sons, namely—Háloji, Nathuji, Hothiji and Bhároji. Háloji, being the eldest, succeeded him, while the rest received each an appanage of six villages.

HÁLOJI.

HÁLOJI continued the aggrandizing policy of his predecessors. In this work his chief helper was his eldest son Kumbhoji, who subsequently figures in this history as the most distinguished ruler that ever occupied the throne of Gondal. Friendly relations were maintained with Junághad rather with the desire of self-interest than for any other reason. Junághad, as it happened, was much in need of a strong ally like Gondal. Anarchy and corruption had subverted the Moghul power. Every idea of political subordination was extinguished, and the empire was divided into as many separate governments as there were provinces. Anarchy was rife in Sorath ; where, besides the other general causes of disorder, a number of rival aristocracies gave rise to perpetual tumults, jealousies and disorder.¹

The Viceroys and Governors of provinces made their offices hereditary ; and set at naught the imperial orders to relinquish them. The same was done by Bahadur Khán in Junághad, who assumed the title of Nawáb. At this time a Kasbáti Thakor, named Vasantrái Purabiá, who had acquired great influence during the former *régime*, and who maintained a large force, raised the standard of revolt. His object was to take the Nawáb prisoner, and then to govern the country in the name of the ambitious and intriguing Sultán Bibi. The Nawáb, becoming aware of the plot, and finding himself unable to restore order, fled to Bálásinor and thence to Ahmedábád, leaving the administration of affairs in the hands of his Diván, Dalpatráam, a Nágar of Gujarát (St. 1803). Through the exertions of Dalpatráam the Purabiá was driven from Junághad. But he occupied the stronghold of Uperkot, and increasing the number of his followers, plundered the

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to supply sixty horse. Vághelá Udesing and Sarvaiyá Bámanioji were given heritages, each of two villages, on their rendering military service with twenty-five and sixty horse respectively. In a similar manner the Raizádás, Khimanis, Hardhols, Vádhels, Sumránis, Khanderiás, and other Rajputs were enlisted into the service of the State. It is said that almost all the chief divisions of the Rajputs were represented at the court of Gondal, where their descendants reside still. The Arabs in Kathiáwar, like the Rajputs, were a wandering race of soldiers, who offered their services to the highest bidder. Kumbhoji secured their good-will by providing settled dwellings for their families at Dhoraji, which was called the second *Viláyat*¹ of the Arabs. On a small scale Kumbhoji established in Gondal an armoury, where coats of armour and weapons were manufactured.

¹ Home.

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deeply involved, was unable to pay the arrears due to his Arab mercenaries. These took the law into their own hands, imprisoned the Nawáb in the Uperkot, and did not release him until they were paid by Shaikh Mahomed Zabádein, by means of a sum obtained from Kumbhoji as the price of several villages in the Dhoráji district. Kumbhoji was afterwards able to acquire a few more villages in the same district, and Dhoráji became the most thriving Parganá of the State.

In St. 1818 the new Nawáb Mahábat Khán fell into great trouble. His own aunt, Bibi Sáhíbá Sultáná, conspired against him. Associating with the Arab Jemádár Sulimán and others, she had the audacity to imprison Mahábat Khán in the Uperkot, and to proclaim her grandson Muzáfar Khán as Nawáb. At this time the Nawáb of Rádhanpur, on hearing of the state of anarchy in Junághad, brought a large

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parganá of Upletá was assigned to him. This district was then under the management of the two brothers—Bhupatsingh and Bhávansingh, Solanki Rajputs. Afraid of being deprived of their possessions, the two brothers appealed for consideration, and begged for the means of livelihood. Kumbhoji, through his great influence with the Junághad Durbár, got for them the village of Bálágám. A fort was then built round Upletá, which was also adorned with a palace on the bank of the river Moj. Some twenty villages were added to the district of Upletá, either by means of money, tact or force.

word is a corruption of Kuvari or 'princess.' Jám Satáji, in St. 1625, coined a new silver piece, and put it in a bag along with an imperial currency coin. He had the bag presented to the Sultán Mazzáfar, with a note, in which the Jám stated that as the Rajputs gave their daughters in marriage to the Sultán, so he (the Jám) felt honoured in wedding his virgin coin with one of the imperial coins. The Sultán was pleased with the jest, and gave the Jám permission to coin the money, and ordered it to be called *kuvari*.

own cares and anxieties to think themselves in a guerilla warfare, often to depend on the friendly Sagránji, who was a terror to the and had so won the good will of the nor, that considering him to be a friend he made him a free grant of the Gondal containing eighty-six villages, with sanction of the Viceroy of Gujarat. These villages were mere waste land already in his possession, and a freehold. The acquisition, however, was highly valuable as it afforded valuable material for the construction of the chieftdom. In about St. 1709 Sagránji changed his government from Ardoi to Gondal, making it his capital. The new place was then a small and humble village of only a few houses and or three temples, notably one dedicated to Gondlá Nág (serpent), to which, as

time this little transgression would not have attracted any notice. But in the spirit then prevailing it was taken as a gross insult. Accordingly Fulji, who, though very rash and impetuous, was one of the trusted lieutenants of Kumbhoji, went to Umráli to obtain satisfaction. As no reparation was made by the villagers, he, in a fit of anger, cut off the head of the Patel, and in the tumult that ensued, men on both sides were wounded. News was speedily carried to Gondal and Navánagar. At first Kumbhoji was not disposed to quarrel with the ancestral house, but Mehráman collected men at Kandorná, and began to plunder Gondal villages. Then Kumbhoji summoned his council of war, consisting of Sarvaiyá Bámanioji, Jhálá Harisinghji, Vághela Udesinghji, Nágar Vásanji Booch and others. It was resolved to prepare for an invasion of Navánagar. At that time a large Gaekwari force was coming to Saurashtra

to levy contributions, and Kumbhoji, with his usual foresight, seized the opportunity to engage their services by the payment of a large sum of money. With this strong reinforcement, Kumbhoji marched on Navánagar, devastating Kandorná on the way. Mehráman Khavás lost heart on finding such a combination against him. He was compelled to shut himself up within his fort. But this did not give him security. The heavy cannonade of the invading army made several breaches in the walls. At last the queen-mother sent a piteous appeal to Kumbhoji on behalf of her infant son, and entreated him to desist from committing patricide, for the Jám, though a child, was father to him. She further said that the Jám could have no possible enmity with Gondal; on the contrary if he were old, the bravery of the Gondal branch of his House *would* have greatly rejoiced his heart. She

attributed the cause of the strife to the self-willed Mehráman, who was obliged to sue for peace and pay one lac of Rupees as indemnity.

While the account with Navánagar was being thus satisfactorily settled, a plot was being formed against Kumbhoji in another quarter. Some intriguing persons at the court of Junághad had busied themselves in poisoning the ear of the weak-minded Nawáb Mahábat Khán with all sorts of insinuations against Kumbhoji. They inflamed the Nawáb's jealousy by stating that Kumbhoji was battenning on the spoils of Junághad—that, in the garb of a friend, he had dispossessed the State of some of its richest districts.

As time went on it happened that a drove of cattle, belonging to a Dhoráji village, was seized by the people of a village belonging to Junághad. There was reason to

suspect that the act was done under instigation of certain intriguers. The footprints of the reavers were successfully traced, but instead of their stolen property, the claimants got nothing but insolent abuse from the offending village. Kumbhoji, finding that peaceful means were of no avail, had no other course but force of arms. The intriguers at Junághad wanted nothing better. Both States prepared for war. The armies met on the slope of Jálansar, a village about seven miles from Dhoráji. A desperate battle was fought. Kumbhoji's uncle Harisingh fell or "was utilized" as the phrase went. The conflict raged furiously. Happily Kumbhoji's forces were reinforced by contingents brought from Virá Válá of Jetpur, and Jamál Mer, who came to his aid. And he thus, with his usual good fortune, won a decisive victory over the Nawáb's army, which fled in confusion with heavy loss.

This happened in the St. year 1828 according to a local couplet :

In eighteen hundred twenty-eight,
The Javan¹ raised his head ;
On Jál'nsar's slope his army great,
Was crush'd by Kumbo dread.

Jaguji Sarvaiyá is said to have fought very bravely in the battle. He was a stout and stalwart warrior, and is credited with the feat of pulling down the Nawáb's tent single-handed. The tent was brought to Gondal as a trophy of the war, and is still preserved as a heirloom by the Sarvaiyá family.

Friendly relations were again established with Junághad. As a matter of policy Kum-bhoji spent a portion of each year in the Nawáb's capital, as much for the purpose of making his influence felt, as of frustrating any further designs of the jealous courtiers against him. At this period Amarji Diván, famous both

¹ A foreigner, a Musalmán.

for his political wisdom and martial spirit, was coming into prominence. His aim was to place the Government of Junághad on a firm and solid basis. Kumbhoji had a natural dread of such a man who, he feared, would not let him enjoy in peace the ceded districts of Dhoráji and Upletá. He accordingly persuaded the Nawáb to get rid of the aspiring Diván, lest the latter might usurp the crown. The Nawáb acquiesced in the proposal, and left the matter to Kumbhoji's management. Kumbhoji called to his aid a Maráthá army which had encamped in the neighbourhood, and resolved to attack Amarji at Málá Samdi. But finding the Diván's position too strong, he thought it prudent to abandon his attempt (St. 1827).

The district of Sarsai was owned by two Kathi families—Selárkás and Harsulkás—both sharing the property equally. They had fallen into great poverty, and the Selárkás were con-

strained to sell their moiety of the *tapá*¹ to Kumbhoji for a fixed sum of money (St. 1835), and in like manner the Harsulkás had to assign their share to Junághad. In about St. 1838 Kumbhoji obtained the Junághad share in payment of his loan of 300,000 koris. Thus he got the whole property. Most part of it was moor-land. He personally went there and laid the boundary marks. Assurances were given to the Káthis that they would not be molested in any way if they would themselves keep the peace. He was able to settle half-a-dozen waste *timbás* and make them flourishing villages. After placing a manager of his own there, he returned to Gondal. On his way home he acquired, from the Bábi of Bántvá, the villages of Charakdi, Palidar, Vekdi, Trákudá, Daiyá and Ránsheki. These had been mortgaged to Kumbhoji for a loan of money, on the distinct condition that should the mortgagor fail to repay

¹ A territorial division.

the borrowed amount within a certain period, he must forfeit all claim to the said villages, which would lapse to Gondal. The Bábi made default, and was compelled to pay the forfeit. Some say that, just after the expiration of the period, the Bábi's agents came to Gondal to pay the money, and that Kumbhoji managed to secure both the money and the villages. There is, however, no documentary evidence to support this statement.

In St. 1830 Mángrol was ruled by Shekh Miá, a very ambitious and powerful man. He carried on his depredations unchecked, and was a terror throughout the land. He made a night attack on Navi Bunder, belonging to the Ráná of Porbandar, on the same day on which Sonbá, the new bride of Ráná Sultánji, and a dear cousin of Kumbhoji, came to her husband's house for the first time. The palace ladies twitted Sonbá, half jestingly, half seriously, attributing the loss of the port to her inauspicious advent. The innocent

lady took the matter sorely to heart, and some time after, managed, under some pretext, to return to her father's house. She saw Kumbhoji in Gondal, and entreated him to free her from the false imputation by restoring Navi to her husband. Kumbhoji promised to send her back with the port of Navi as his customary departure-present to her. So saying he made the necessary preparation for the march, and set out with his men to the rescue. As Shekh Miá was in Mángrol then, Kumbhoji determined to attack the lion in his den. A desperate fight took place on the outskirts of the town, lasting for three hours. Shekh Miá was forced to yield. He said : " I don't want that which is wanted by my uncle¹ Kumbhoji." He then issued orders to raise the Tháná from Navi, and treated Kumbhoji very hospitably. Kumbhoji having obtained from Shekh Miá a written assurance that he

¹ A word of endearment applied to elderly persons.

would no longer disturb Navi, went home, called his cousin Sonbá from Kotrá, and handing over to her the written assurance, dismissed her to Porbandar with other presents of clothes and jewels. That was indeed a proud day for Sonbá. The feat is celebrated in the following bardic verse :

As the lord of the tusker was caught by the whale,¹
And set free by the valour of Krishna divine ;
So Shekh Miá held Navi fast in his grip,
And who, save bold Kumbhá, could free it from him ?

¹ The allusion is taken from a Puránik episode in the Mahábhárat. Once upon a time Háhá and Huhu, two divine Minstrels, inflated with too high an opinion of their musical acquirements, asked Lord Indra to say which of them was superior in his profession. Indra said both were equally skilful. Not satisfied with this answer they insisted upon having a more decided judgment. Indra referred hem to a saint named Deval. They went to him and put the same question. The saint kept silent, whereupon they insolently denounced him as a most unfit and incompetent judge. The saint, in anger, pronounced a curse on them, saying they would fall upon the earth, and live the lives of an elephant and an alligator respectively. This came to pass. On a summer day, the elephant resorted to a large and beautiful lake near Mount Meru to quench his thirst, but only to

The year St. 1836 was a year of famine. Its disastrous consequences were averted from the Gondal territory by the timely precautions taken by Kumbhoji, who freely distributed a large quantity of stored-up grain among his people. But, as usually happens in times of scarcity, the country was infested by robbers and desperadoes of every description. The most dangerous man of this class was a Sindhi of Devdā, named Maluk Miā, whose moral code contained only one section—

“The good old rule, the simple plan,
That those may take who have the power,
And those may keep who can.”

be caught by his old rival, the alligator. A life and death struggle ensued, one trying to go ashore, the other to draw his victim into deeper water. The contest lasted for a long time. At last the elephant, almost overpowered, offered a sincere and devout prayer to Lord Krishna, who, on hearing his agonising invocation, ran to his rescue and freed him from the alligator. Out of mercy for the accursed creatures Krishna also liberated them from the imprecation, and sent them back to the abode whence they had fallen.

In combination with a clever Koli named Sagram, this man collected a large following, several thousands strong, and committed havoc all over the country. He plundered some villages of Junághad, and commenced to do the same in the Gondal lands. Kumbhoji wrote him a note, politely inviting him to desist, if he did not wish to incur the enmity of the Gondal sovereign. Far from producing the desired effect, the note rather added fuel to the fire. Maluk Miá sent back an insolent reply in Sindhi to the following effect :

Who can defeat me ? Who will like to die ?
 Mothers begetting heroes are extinct ;
 Before thou darest to face me, Kumbhá bold,
 Acquaint thyself with the strength of Devda's Hold.¹

Kumbhoji lost no time in making common

¹ The Sindhi runs thus :

Báti páti sune jhálá játi bági sis bom
 Dujá kon bhaji vanjhe mare kulá dol ?
 Má mui mudseji bio ko sámó mande
 Kumbho ke niyár juván Devdájo kot.

cause with Junághad to put the robber down. Taking all his Rajput generals with him he marched on Devdá. He was joined by Divan Govindji with his forces from Kutíáná. The place was impregnable through the thick forest that surrounded it, and the natural defences secured it from all attack from without. But Kumbhoji had provided himself with a number of wood-cutters, who cut a way through to the fort. The Sindhis remained on the defensive. The fort was besieged and cannonaded, the garrison fled, and the place was occupied by the officers of the Junághad Government. The Nawáb paid a well-merited tribute of praise to Kumbhoji, and as a reward for his services, agreed to withdraw even the nominal interference of the Junághad authorities in the management of Supedi, Ganod, and a few other villages, which from this date, remained under the exclusive control of Gondal. Kumbhoji, in spite of his success, did

not lose sight of the fact that he had created a troublesome enemy in the person of the out-law, Maluk Miá. He procured for him favorable terms from Junághad, and thus conciliated him.

Kumbhoji, brave and astute himself, felt the importance of weakening the power of Diván Amarji. As two blades cannot be lodged in one scabbard, so two shrewd and ambitious men, like Amarji and Kumbhoji, could not guide the counsels of the young Nawáb Hamad Khán. The one must exclude the other. Accordingly, Kumbhoji, in conjunction with Mehráman Khavás of Navánagar and Ráná Sultánji of Porbandar, invaded the district of Kutíáná, and plundered several villages. Amarji promptly opposed him, but was repulsed and forced to retire to Junághad. After dismantling the fort of Devdá, the combined forces dispersed (St. 1838).

In St. 1839 war threatened to break out between Navánagar and Porbandar. The bone of

contention was a long slip of marshy ground on the confines of Bhitáli and Rával. Mehráman Khavás commanded the Navánagar forces. Kumbhoji encamped with his men in the neighbourhood, to prevent any damage being done to any of his villages in the Dhoráji district. Amarji with his men was also near at hand to watch the Junághad interests. Amarji's aid was secretly applied for by Mehráman. If that were given, Kumbhoji had determined to co-operate with Porbandar, not only because the Ráná was related to him, but because he would thereby have a chance of humbling Amarji. But happily, by the mutual consent of the parties, the dispute was submitted to the arbitrament of Maluk Midhan, a nobleman of Navánagar. The decision was given in favour of Amarji. Amarji and Porbandar—a decision which would tell a victim to court the consideration

intrigue, and was assassinated on the eve of the Holi. Diván Ranchhodji, son of Diván Amarji, insinuates in his 'Tarikh-i-Sorath' that Nawáb Hamad Khán was incited by Kumbhoji to commit the foul deed. This assumption is perhaps based on the fact that there was enmity between the two rivals. There might, however, be other reasons, on which Amarji's son would prefer to be silent. Colonel Alexander Walker, in his report to Government, says in 1808 A.D. : "The authority which Amarji exercised at his discretion became uneasy to the Nawáb"; and as he advanced in years, he became more desirous of removing the Diván from the administration of affairs. Amarji is said to have exercised his authority with arrogance, and sometimes without much respect for the person and capacity of the Nawáb." Further on he says—"The Nawáb, however, prepared for the destruction of his Diván with a want of sensibility and

duplicity of which his subsequent conduct has afforded many proofs. The instigation of Amarji's enemies who were numerous and possessed of rank and power in the country would produce their influence on the Nawáb, but the natural distrust, jealousy, and avarice of his disposition furnished probably the strongest incitements. The secret and dishonorable mode by which the Nawáb perpetrated the murder of Amarji appears to have been his own contrivance." The general belief is that a zenána intrigue was the main cause of the murder.

In St. 1844 the Ráná of Porbandar took possession of Verával. The Nawáb applied to Kumbhoji for aid, and re-conquered Verával. In return for this service Kumbhoji obtained a written deed from the Nawáb granting him in perpetuity Gondal and Jetalsar, Meli and Majethi, Láth and Bhimorá, as well as the district of Sarsai and Chámpardá, in consideration

of the sum of three lacs of Jámshái koris which he had lent the Nawáb in St. 1830, and which the Nawáb was unable to repay him.

In the same year was annexed the village of Jetalsar, which was then a small place, but has now come into prominence as an important Railway junction. As it was a convenient halting place, Kumbhoji thought it expedient to have a wall built round it.

Kumbhoji next turned his thoughts to the acquisition of Jetpur, which lay in his way from Gondal to Dhoráji. The town was the capital of a powerful Káthi chief named Vero Válo, whose fighting capacity was considerable. Kumbhoji, therefore, proposed to carry out his object by enlisting the co-operation of Navá-nagar and the Gaekwar forces. But before he could put his plan into execution, he departed this life at the age of 78, after a glorious reign of 37 years. He was a great man and deserves

to be remembered. His ambition and courage were only equalled by his administrative abilities. He divided his possessions into four Maháls (now six), each Mahál being placed under a manager. He kept a strict watch over these managers, that they might not practise any oppression. He visited his districts frequently, and personally removed any local grievances. Once while he was making a circuit in the Dhoráji district, he met a Vágghri woman with her small stock of chattels on her head, going out from one of his villages. He asked her where she was going with her goods. In reply she said she had been expelled from her village for a slight offence by the Patel. Kumbhoji sent her back, and himself following her, reproved the Patel who had so harshly treated a woman because she sold bával tooth-brushes, adding that, although of a humble position, she was useful in her way, and formed a connecting

link in the little world of the village community.

His solicitude for the welfare of all classes, and of the cultivating classes in particular, was proverbial. One afternoon, while sitting in his verandah, the farmers of Movaiyá brought him the State share of the field-produce in a string of bullock carts. Among these was a poor *Khedu* with his small consignment drawn by a very lean pair of bullocks. Kumbhoji seeing him, asked how his animals were in such an emaciated condition. The honest fellow pleaded poverty. Kumbhoji told him not to bring in his share unless he was able to provide himself with a strong pair of oxen like his neighbours. The remedy was so efficacious that the same man, after three years, more than compensated for the remissions granted him.

Kumbhoji's simplicity of character is best illustrated by a story currently reported in the

province. One morning early, while returning from his usual constitutional, he met a cultivator trying in vain to extricate the wheels of his heavily laden cart, which had stuck deep in the mud. On coming near, he was asked in a very familiar manner by the cultivator, who did not know to whom he was speaking, to help him in the business. Kumbhoji, without the least hesitation, rendered him the assistance asked for, and with a Herculean effort got the cart out of the mire. He then asked the man whither he was going with bag and baggage. The reply was that he was removing himself from Kumbhoji's territory, and going to live in the jurisdiction of a neighbouring chief, as one of the Gondal officers was very extortionate. Kumbhoji calmly said : " You may go where you please ; but I hope when next your wheels get deep in the mud, your new master will be as ready and willing to put his shoulders to the wheels as I

have done." The cultivator at once recognised the person who was thus addressing him, was ashamed of himself, and apologised for his rashness. He returned home to find his complaint remedied.

Kumbhoji II. was the most distinguished man of his time in Káthiawár. Contemporary with him lived four very powerful personages, viz., Amarji, Diván of Junághad, Mehráman Khavás of Navánagar, Thákore Sáheb Vakhatsingji of Bhávnagar, and Vazier Futteh Mahomed of Cutch. But Kumbhoji surpassed them all in courage and statecraft. Some of the places where he halted in his campaigns still bear his name. The great bastion at Pátvad is called "Kumbhá Kotho;" the huge fig tree near Sarsái is known by the name of "Kumbhá Vad." The hillock of the Kári Dhári in the midst of the Gir bears the name of "Kumbhá Kotno dungar;" the two *sájad* trees near the

Heran are called "Kumbhaná sájad." At these places people to this day offer vows in the name of Kumbhoji.

Kumbhoji left a rich inheritance to his successors. But for his exploits the State would not have risen to the position in the province which it now holds. He conquered the country, and had the genius to give his conquests a sound and permanent basis. He used to hold regular durbárs, and the pomp and magnificence of his court were perhaps unsurpassed. Caparisoned horses and elephants formed part of the pageant, and Rajput nobles of various classes, attending as his vassals, added to the splendour of his court.

He was of short stature, but of iron frame. His face was pitted with small-pox, and could not be called handsome. But determination was stamped on it. He had a great deal of humour, and was fond of indulging it. In his

early days on one occasion he was marching on a petty expedition in company with his friend Jádejá Sumroji, a brave and handsome youth, who, as has already been stated,¹ fell in the battle of Lól. In conformity with an old custom, a number of Cháran girls assembled near a village in order to wish God-speed to the Prince by putting on his forehead the auspicious red mark. Not, however, recognising the prince, they asked Kumbhoji himself where he was. Kumbhoji pointed his finger at his friend Sumroji, who was in another vehicle, and who was thereupon surrounded by the bevy of damsels. He strongly protested he was not the person they wanted, and asked Kumbhoji why he was pleased to make him (Sumroji) the subject of a practical joke. Kumbhoji, in reply, said: "The pretty girls will wish us better luck if they are presented with a handsomer

¹ Vide *ante*, p. 20.

face than mine to put the *tilak* upon." Sumroji's appropriate rejoinder was :

A good *face*, Kumbhá, seldom counts for aught
As much as good *luck* which doth prosper well.¹

Kumbhoji married two wives. One was Nánibá, daughter of the Raizádá of Saroder, by whom he had a son named Sagramji ; the other was Jhálivalu, daughter of a Bháyád of Limdi, by whom he had a son named Mokáji, who was given the villages of Luniviyár, Analgadh and Sidhávar in appanage. Sagramji, the elder of the two, had died in St. 1836 at the age of forty-eight during his father's lifetime, leaving four sons, viz., Malubhá, Devobháí, and Hathibháí by Fulibá ; and Bhávobhá by Motibá, of the Jhálá family. Kumbhoji's sister Kunkábái was married to Ráj Sáheb Bhavoji of Vánkáner, but owing to some difference of a trifling nature

¹ The original runs as under :

Potun ánehhe pova, Rane rup ghanán,
Nur nasib taná, kâpan motá Kumbhdá.

she is said to have returned to Gondal, where she spent the rest of her days in piety and devotion.

MULUJI.

KUMBHOJI II. was succeeded on the *gádi* by his grandson Muluji. Muluji was born in St. 1811, so that he was in his thirty-fifth year when he assumed the reins of government. He was a very weak prince, and entirely under the influence of one Vághelá Veroji, of Bándhiá. Veroji was a vicious character ; and, being the *de facto* ruler of Gondal, he carried on secret intrigues with Junághad. The hope of pecuniary advantage to himself treacherously prompted him to think of restoring Dhoráji to Junághad. But happily the evil designs failed. Some loyally disposed persons conveyed to prince Dájibháí, second son of the ruling chief, information of Veroji's perfidious machinations. The prince took Mehtá Vásanji into his confidence and resolved to take immediate action without waiting to inform his father, who, it was

feared, would not act with vigour against the plans of his favourite. While Muluji was sleeping off the effects of a heavy indulgence in liquor—to which he was addicted—Devoji and Vásanji, collecting a few sturdy men, quietly started for Dhoráji, where they arrived soon after midnight. Veroji was securely sleeping in his house. He was taken unawares, and in the resistance which was offered, one Karanji Rajput lost his life. Viroji managed to leap upon his bare-backed horse and fled for his life to Kandorná. He was never able to re-appear in Gondal, and thus a potent instrument of mischief was got rid of. The next day the Chief was obliged to approve of his son's action, when conclusive proofs of the faithless intentions of his favourite were placed before him.

In the year St. 1847 the country was visited by a severe famine. The sufferings of the people were very great. Many people died, cattle

perished, and a few villages fell out of cultivation. The famine is known by the name of the "Sudtálá" famine or the famine of the year '47. The distress was universal. Comparatively speaking, its effects were less felt by the people of the Gondal State than elsewhere, for the Chief distributed freely among his people the large quantity of grain stored up in the Durbár. In St. 1848 Muluji died after an uneventful reign of two years. He had married two wives, of whom one was Ajibá, daughter of Thakore Akheráj of Bhávnagar. His other wife was Adibá, daughter of the Raizádá of Chorwád. By this lady he had two sons Bápji and Dájibhái. The former was a dumb cripple who did not survive his father, and so the *gádi* passed on to Dájibhái *alias* Sângáji.

DÁJIBHÁI.

DÁJIBHÁI was born in St. 1832. Accordingly he was only sixteen years of age when he succeeded his father. In St. 1849 the politics of Junághad were again disturbed. "Nawáb Hamad Khán, with his wonted duplicity and treachery, had plundered the Nágarvádá or that part of the town occupied by the habitations of the Nágar Bráhmaṇ caste. The Nágars were seized, and seals were put upon their houses and property. Amarji Diván's sons were kept in confinement, and the Nawáb thus forfeited the good-will of many of his subjects. The troops were disaffected, for their pay was in arrears. The Nawáb's exchequer was unable to meet their demands and they had recourse to the usual expedient of enforcing them by acts of violence."¹ The brave Káthis of Jetpur took advantage of the confusion, and

¹ Colonel Walker's Report.

began to encroach on several Junághad villages. Thus embarrassed, the Nawáb applied to the Chief of Gondal for help. Dájibháí deputed Mehtá Vásanji,—a very shrewd and intelligent officer,—to the Nawáb's court. Through the interposition of this man, Amarji's sons obtained their freedom, and their movable property was transferred to Dhoráji where they resolved to reside; the two or three lacs of koris realized by the Nágarvádá plunder were employed in paying off the arrears due to the troops, and the Jetpur Káthis were warned not to transgress their limits, lest they should incur the displeasure of the Nawáb, for, in such a contingency, it was hinted, Gondal would certainly side with Junághad. The warning had the desired effect. It so far intimidated the Káthis that they desisted from further encroachments. Vásanji's labours in this connection were rewarded by the gift of the village of Khumbháliá belonging to Junághad.

The increased popularity of this man had created him many enemies, who were eager for his downfall. The chief among them was Sheth Prágo, the Kámdár, who with the assistance of Ráni Adibá, so far succeeded in his designs, that Vásanji, taking offence, went to Navánagar, where he received a respectable appointment (St. 1852).

Some time after the foregoing event, Meru Khavás, the celebrated Minister of Navánagar, made a secret resolve to take by assault Rajpará, a village belonging to a Jivaidár of Gondal, who openly harboured thieves and criminals from the Jám Sáheb's territory. All the representations of Navánagar were treated with contempt by the Jivaidár, a very headstrong and violent Rajput. Before leading the invasion Meru was anxious to know whether Gondal would make common cause with Rájpará, and, if it did, whether under its youthful ruler, it was

strong enough to oppose Navánagar. So when his camp was at Meti, he sent a respectful invitation to Dájibhái to meet him. Dájibhái complied with the request, and proceeded there accompanied by Sheth Prágo, Bámanioji, Hathi Hádá, and other Rajputs with five hundred horse. He was received with the honour due to his rank. After some desultory conversation, Meru, in a paternal tone, administered some mild rebuke to Dájibhái for his intemperate habits and inattention to his State affairs. The lion-hearted Kumbhoji being dead, what would he, an inexperienced youth, do should a neighbouring State attack him and ease him of his possessions? There was a temporary silence, and as no answer was forthcoming to a question so cunningly put, Vásanji's indignation—for he was present—knew no bounds, and he at once replied that the resources of Gondal were quite sufficient to repulse an

invasion, and that Dájibhái, though young, was a young lion, and would so exhibit himself when opportunity offered. The loyalty and patriotism of the speaker elicited the admiration of his hearers. Dájibhái was so much gratified at the ready and appropriate answer, that he persuaded Vásanji to accompany him back to Gondal.

Meru determined to carry out his intention. He lost no time in raising an expeditionary force, which he placed under the command of Khánbhái Sheto, a nobleman of courage and influence in Navánagar. Gondal was not unprepared for these measures of active hostility on the part of Meru. A picked body of horse and foot was fully equipped. The enthusiasm of the men was beyond description. Even the ladies of the court offered to part with their anklets and nose-rings if needed. The force was well supplemented by a band of recruits

from Upletá. Besides the flower of Rajput
braves, it included Jamál Khán Balooch with
his one hundred fire-eaters, Mehtá Vasanji, and
one Chhatrasing, a Hádá Rajput of Márwád,
who was there by accident. He had come to
that part of the country with a view to visiting
the shrine of Dwárká. While returning from
the holy pilgrimage he was suddenly taken ill
at Gondal. During his illness particular care
and attention were shown him by Jamál Khán;
so, when he recovered, he volunteered to fight on
his friend Jamál Khán's side. The two armies
met at Jámváli, a village in the possession
of Navánagar. The first assault of the enemies'
forces was too strong for the Gondal army,
and the latter had to beat a temporary retreat.
But after a short time they rallied. Chhatrá-
sing's mare could not stand fire. So he let her
go, and continued the fight on foot. Being an
excellent shot he turned to his friend, the

Balooch, and asked him to point out any man in the enemy's ranks whom he would like to see killed. Jamál Khán pointed his finger at Khán-bháí, the leader: and the next instant a bullet from Chhatrásing's gun laid the general dead. This event created a panic in the Navánagar ranks, and changed the fortune of the day. The followers of Meru fled in confusion, and Gondal won the battle. When the victorious army returned to Gondal, the joy and exultation of the people were boundless. Chhatrásing met with a perfect ovation. He was offered an honorable post in the State, which he declined, as he wished to return to his native country. He was not permitted to go, however, before he had been loaded with valuable gifts.

About six months after this event Dájibháí, with his men, made an attack on Kálávad, a Navánagar village, and, after razing it to the ground, brought the beams of its *chorá* (village

forum) to Movaiyá as a trophy. This was adding insult to injury; and Meru, by way of retaliation, determined to plunder Dhoráji. With this view he sent Pathu Thakkar with seven hundred horse and three hundred foot to execute his design. Dájibháí, having secret news of his intention, at once despatched a strong contingent to thwart it. After a tough skirmish, which took place on the bank of the river Bhádar, the invaders had eventually to fly and take shelter in the fort of Kandorná (St. 1854).

Meru Khavás carried on these incursions in the name of his young master, Jám Jasáji, whom he held at the time in subjection to himself. But as the Jám advanced in years he became impatient of the watch kept over him, and in a moment of indignation appealed to the other Jádejá Chiefs to rescue him from his inexorable warder. In response to the invitation

of their Chief, Dájibháí of Gondal, Ranmalji of Khirasrá, Mehrámanji of Rajkot, and Modji of Dhrol, formed themselves into a confederacy. They also called to their aid Vazeir Fateh Mahomed of Cutch. This man had played the same part in Cutch during the Rao's minority as Meru had played in Navánagar. Though illiterate, he possessed great personal strength, tact, and courage: and he exercised unchecked influence in the administration. He was waiting for an opportunity of this kind, for he bore an old grudge against Navánagar, which had wrested Jodiá and Khambhaliá from the Cutch authority.

Bhayán Khavás, Meru's brother, on hearing this, hastened with his army to oppose Fateh Mahomed's march, but the latter, passing him by a flank movement, encamped his army in the plain of Pardhari. Here he was soon joined by the other confederates. Bhaván Khavás followed

him with Diván Ranchhodji, Ragnáthji, Pashu Thakkar, Maluk Mithan and others. In the encounter the Navánagar army suffered defeat, but the poor Jám got no release from his thralldom till Meru's death in St. 1856. The Cutch hirelings were paid according to contract, and Fateh Mahomed returned to his country, plundering Vadálu and other villages of Navánagar, that came in his way. A peace was concluded with Navánagar, which has never since been disturbed; and the Jám has considered the Chief of Gondal to be his sincere and faithful kinsman.

In administrative affairs Dájibháí was more or less guided by his uncle, Devobháí, who afterwards succeeded him. But this was disliked by Vágheli Vahu, Dájibháí's consort, a clever and accomplished lady, who by her graces and unsurpassed beauty had captivated the heart of her husband. She prevailed on him

to remove Devobháí from the court; and he was constrained, much against his will, to ask his uncle to go to the villages assigned to him. Devobháí, however, preferred going to seek an honourable living at Navánagar. He, therefore, started with his family for the capital of the Jám, accompanied by his friend Nathuji Vághelá and about twenty followers. A part of his journey lay through a jungle, where he had to halt in the shade one afternoon to give rest and fodder to his horses and bullocks. While he was chatting and smoking his pipe, a Gaekwari force under Fateh Sing Maharáj¹ was returning by the way from Navánagar after a mulukgiri expedition. The greater part of the cavalcade had marched past him in an irregular order, when a panic arose in the rear. For a huge tiger had suddenly issued from his place of concealment

¹ Fateh Sing II.

and pounced upon one of the *kotal*¹ horses. The savage beast was of an extraordinary size, and furious with hunger. Alarm and confusion prevailed in Fateh Sing's followers, when the quick sense of Devobháí prompted him to grasp his opportunity. He lost no time in arming himself and mounting his horse with a view to exhibit his skill and valour to the sovereign of Gujarát and Kathiáwár, and he was supported in this resolution by his companion Nathuji Vághelá. After providing for the safety of the ladies, these two hastened to the place where the Mahárájá's elephant was standing. Devobháí's bearing and handsome countenance, made more impressive by his upturned whiskers; soon attracted the notice of the Gaekwár, to whom he was introduced by his comrade. Devobháí then proffered his services, and craved permission to slay the tiger. Fateh Sing said he would slay it

¹ Caparisoned horses led in a procession without riders.

himself, rather than needlessly jeopardise the life of a noble-looking man like Devobháí. The latter simply replied,—

When water and milk are boiled together,
Water boils first and then the other.

Why should the master trouble himself as long as he had servants to do his bidding. Having obtained the permission of the Mahá-rájá, he made a short prayer to his tutelary goddess Ashápuri, or 'hope-fulfiller,' and quickly proceeded in the direction of the tiger, which was still rending his victim. The beast, on seeing him approach, made a tremendous bound, and was crouching for another spring, when Devobháí, preserving his presence of mind, hurled his javelin with such force that it entered the animal's brain and laid him dead on the ground. The feat, performed with the quickness of lightning, was witnessed by the Mahá-rájá, who, in admiration of it, alighted from

his elephant, patted Devobháí on the back, and put his own emerald necklace round his neck. On being asked whither he was going, Devobháí gave a detailed account of the object of his mission to Navánagar, and declined the tempting offer of an appointment at Amreli, or Baroda. When the Mahárájá pressed him to ask a favour, he requested that, as the *jumma* of Gondal due to the Gaekwár was very high, it might be remitted.¹ This was accordingly done. With this addition to his fame Devobháí reached Navánagar. The Jám Sáheb cordially embraced him, and said this brave exploit, performed by a Jádejá, was only second to that of Rao Khengár before Mahomed Begdá.² The district of Kálavad was

¹ It is said that Devobháí had been assured by an astrologer that he was eventually to succeed to the Gondal gádi, and that relying on this prediction, he asked for the remission of tribute.

² *Vide* page 3.

assigned to him for maintenance (St. 1855).

In St. 1856 the Gondal forces nearly came into collision with the Jetpur troops through the indiscretion of the Vániá Manager, Shámji of Dhoráji. It so happened that Válerá Válá of Vaghániá, an influential Káthi Chieftain, made a halt with three hundred horse at Kerálá after having plundered some villages belonging to Navánagar. The manager of Dhoráji taking him for an enemy, surprised him with four hundred horse. In the encounter that followed, the Chieftain was killed. All the Káthis were wildly indignant at this act of treachery, as they called it; for hitherto they had been on the most friendly terms with Gondal. They unanimously resolved to make war on Gondal and to humiliate Dájbái. Dájbhái was greatly incensed on hearing the feminine epithet *bái* (woman) applied to himself, and gave vent to his feelings by ordering an immediate expedi-

tion against Jetpur. Accordingly, Vásanji collected 3,000 Arab mercenaries, 2,500 horse, and 10 guns, and marched on Dhári-Gundáli, though the season was very unfavourable. While preparations were being made for an assault, Dájibháí breathed his last in Gondal, at the early age of thirty-four.

Dájibháí was a patron of letters, and was especially fond of poetry. He was a contemporary of Mehrámanji II. of Rajkot, the author of "Pravin Ságar." He entertained at his court Dullabhrám, a good poet, and son of Kavi Jasurám, the celebrated author of "Rájñiti" or rules of politics. This Dullabhrám dedicated to Dájibháí a work called "Buddhi prakásh," and composed some verses in his honour.

Dájibháí married three wives, namely, Chuvánvahu, of Váosavey; Jhálivalu, of Sáelá; and Jethvivahu, of Porbunder. He had no issue by any of them. Under the circumstances Devobháí

had the right to the gádi. But Vághelivahu, being naturally loth to be under one whom she had been instrumental in sending into exile, conspired with Adibá, Kuru Sheth, Govindji Maháráj, and others, and declared that she was expecting her confinement. She further took care to take into her confidence Sarvaiyá Hathi Hádo, with his two hundred followers, who all promised to help her cause, and oppose by force Devobháí's succession. The tidings of Dájibháí's death, and of the subsequent zenáná intrigues were conveyed to Vánsanji at Dhári while he was arranging to storm the town. On hearing the news he stopped the operations, and obtained assurances from his Arab levies that they would obey *his* orders only and those of nobody else. Taking one thousand with him, and instructing the rest to follow, he reached Gondal by forced marches. His first act was to place a guard of one hundred Arabs at each of the

six gates of the town, and another also at the palace gate. Accompanied by three hundred Arabs with lighted matchlocks, Vásanji entered the gate and made the conventional show of condolence by weeping aloud. Devobháí had preceded him by a few hours, but was shown no respect by the assembled Sarvaiyás. Vásanji then left two hundred Arabs with instructions to guard the person of Devobháí at all risk, and with one hundred men went upstairs to express similar mourning to Adibá, the senior lady in the family. This intriguing lady informed him that none could occupy the gádi, as Vagheli-vahu was in the family way. Vásanji replied that the gádi could not remain unoccupied, and that should a male child be born, Devobháí would gladly rear and protect him, and abdicate the throne in his favour when he came of age. This clever answer foiled the old lady; and taking her silence for consent, Vásanji came down and

informed the Rajputs that it was Adibá's wish that Devobhai should take in hand the reins of government, and on the birth of a direct heir to Dájibhái, act as regent during the child's minority. The Sarvaiyás began to murmur, but could not raise a finger in the presence of so superior a force. Devobhái was then seated on the gádi, and the old mace-bearer Jamál proclaimed the event in the usual form. The Sarvaiyás, ashamed of their cowardice, returned home sullen and downcast, and lost for ever the influence they had hitherto exercised in the administration of the State. A strict watch was kept on the zenáná. It was at last confessed that the pregnancy was a fraud. The fact was corroborated by several respectable Rajput ladies, and so Devobhái's succession remained undisputed.

DEVOBHÁI *alias* DEVÁJI.

DEVÁJI was forty-three years of age when he assumed charge of the State. He soon fell under the influence of bad companions. He was very much under the power of his old companion Nathuji, a crafty and ambitious man, who had no mind to act a subordinate part. All his endeavours were directed towards diminishing the importance of Vásanji ; and in this he was chiefly assisted by Kárbhári Kuru Sheth and others ; but Devobháí was very loth to take any serious step against one to whom he owed so much, so the combination could not do any open harm to Vásanji beyond the forfeiture of certain rights in his village. On the other hand, as Vásanji was a man of political training, his services were in requisition on all occasions of peace and war.

In St. 1858 Bábáji, accompanied by Desaibhái and Rangildás Trikamdás, entered Káthiawár on a mulukgiri expedition. This meant plunder and devastation carried on in the open country by the Gaekwári forces for the purpose of collecting arrears of tribute. The greatest damage was done to the standing crops ; defenceless villages were burnt ; and the demands of the Collector were too heavy for poor states to satisfy. The very word mulukgiri was a by-word of horror and execration both to men and women.¹ Its depredations could only be avoided by deputing an authorized person of respectability to meet the Maráthá army on the boundaries and settle the account. Accordingly, when Bábáji's expedition approached the limits of the Gondal State, Vásanji was despatched with two hundred horse and one hundred foot to settle arrears. Vásanji's work was

¹ Baroda Gazetteer.

greatly assisted by the valuable help of his relative Rangildás, and his mastery of figures and general adroitness shown on the occasion made a very pleasing impression on Bábáji, who henceforth treated him as a trusted favourite.

It has been stated before that the village of Kevadrá was given over to Kumbhoji II. by its impecunious owners, the Ráizádás. From that time it had been placed under the management of an officer from Gondal. In St. 1863 Ráizádá Kákábhái of Mavána, being instigated by the manager of Kesod—a Nágar of the Zálá family—to throw off the yoke of Gondal and assert his right to the ancestral property, proceeded to Kevadrá with a few men on an October night, killed the watchmen, and, expelling the officer, made himself master of the place. No sooner did Deváji hear the news than he resolved not to let the effrontery of the aggressor go unpunished. He mustered 1,500

at the place and returned to Dhoráji, plundering the town of Chandigal-handlá on his way.

In the same year the double marriage of Nathubháí with Jijibá of Bharádá, and Keshábá, daughter of a Vádhel girásiá, was celebrated with great pomp and magnificence. Jám Jasoji of Navánagar, Bhaiji bává of Cutch, and the chiefs and representatives of almost all the States of the province were invited on the occasion. The guests were very sumptuously treated. There was no limit to the lavish expenditure ; and the event is remembered in Káthiawár even to this day.

Bábáji's mulukgiri expedition has been referred to above. At that time Rajkot and Kotdá being straitened for money, had to borrow from Devoji on the security of certain villages.

In St. 1865, one Gopálji, a district manager, conceived the design of supplanting the chief minister, and leagued himself with a Jain priest,

named Dosáji, a reputed professor of the black art. He induced him to practise sorcery on Devoji in order to make him subservient to his own designs. News of this attempt, however, soon reached the ear of Devoji, who, like the majority of the people, was an honest believer in the terrible efficacy of magic. He at once proceeded to Dhoráji, the scene of action, caught hold of the Puj,¹ and beat him till he confessed his plot. Thereupon he and one of his disciples were placed at the cannon's mouth and blown away. Gopálji fled and took refuge in the Vaishnava temple of Vrijdhishji Maháráj. The temple was besieged. The poor man's life was spared on payment of the immense fine of twelve laks of koris! It is strange to note that Lálji, a brother of the man thus mulcted so heavily, was soon afterwards appointed manager of the Dhoráji district!

¹ Jain Priest.

In St. 1867 Vásanji was appointed chief minister in place of Kuru Sheth ; but he had soon to resign on account of the under-hand tactics of Nathuji Vághelo.

Deváji died after a reign of twelve years. He was a brave prince. At the instance of Colonel Alexander Walker, then Political Agent of Káthiawár, Deváji was the first to discourage the practice of infanticide, at that time common among the Jádejás. The Jádejás, not finding suitable husbands for their daughters, or lacking means for their marriage expenses, were in the habit of putting their new-born girls to death. The British Government desired to put a stop to this unnatural practice, and Devobháí set an honourable example, introducing the reform in his own State. His lead has since been followed by others, and now the inhuman and wicked custom is entirely abolished. Devobháí had married two wives, viz., Kásibá, daughter of the

Jhálá chief of Bálálá, and Báijibá, of Dhrágadhrá. The former had no issue, while the latter had four sons—Nathuji, Kanuji, Motibháí, and Bhanábháí, all of whom mounted the gadi.

NATHUJI.

NATHUBHÁI'S reign was short and void of any remarkable event. When Vásanji resigned the Kámdárship, Nathuji, instead of appointing a successor, carried on the administration himself. In the duties of correspondence he availed himself of the assistance of Kánji Vániá and Jagannáth Nágar.

The year St 1869 was one of extreme scarcity : many people and animals died ; no revenue was collected ; the stores of juvár in the Darbár were brought into requisition, and were doled out to the needy at a moderate rate. The State ran into debt to the amount of eighty thousand koris.

Taking advantage of the hard times, the Káthis of Jetpur, with their bold predatory instincts, resolved to plunder Gondal and thus

avenge the death of their comrade Válerá¹ Vála, who had been treacherously slain by Shámji, manager of Dhoráji, a few years before. The band was led by Ránig Vála, brother of Válerá Vála, in person, ably assisted by Hádo Khumán, Nájo Kháchar of Bhimorá, Rup Jemádár, Laving Jemádár, and others. They bivouacked at the village of Movaiyá, situated in the vicinity of Gondal. Timely information having reached Nathubháí, he at once made the necessary preparations. It was a fortunate circumstance that a force strong enough for defensive and offensive operations could be raised at a short notice. The principal combatants in the Gondal ranks were Amaroji Sarváiyá, Kaloji Jhála, and several Khumáni and Raizádá Rajputs. The Gondal army, underrating the enemy's strength, made

¹ Vide ante p. 76.

the first attack, but were driven back with loss. Consternation pervaded their ranks when Kaloji Jhálá came forward and said that, as he had determined to die, he would undertake to break through the enemy and with his own hand slay Háo Khumán, the most formidable of their foes.

With eighteen followers, as desperate as himself, he rushed upon the enemy. Ránig Vála's men, hardly understanding what this handful of men meant to do, were astounded by Kaloji's sudden onset. He pierced their phalanx like a cannon shot, and, although desperately wounded, made his way direct for Háo.

The latter, reading his death-warrant in the eyes of Kaloji, fled as fast as he could. A hot chase followed, and when they came to close quarters, Kaloji, making a desperate sword-cut, wounded Háo's horse in the

haunches, and the rider fell heavily on a jujube hedge. Kaloji, too, fell exhausted on the ground. The Káthis soon came up and were about to kill him, when Hádo Khumán bade them stand back. Laving Jemádár advancing to seize his sword, paid dearly for his rashness, as a cut from the half-conscious warrior severed the Jemádár's head from his body. This last exploit of the dying warrior astonished the whole Káthi force beyond measure.

Hádo Khumán, in admiration of his gallant opponent, put opium juice into his mouth in token of friendship, and performed his funeral rites with due honours. His eighteen comrades all fell with him fighting against hopeless odds, but not before they had killed sixty-five of the enemy. The slaughter committed by this small band induced the Káthis to retire from the struggle. The whole honour of the

day rests on Kaloji, whose performance is referred to in the following bardic stanza :

Rudra awaited the head of Kalio

At the age of twenty twice ;

But Kalio promptly offers it

At thirty-five and dies.¹

Light will be thrown on the above couplet by an anecdote currently related of Kaloji. On one occasion in a fit of passion he vowed not to survive his fortieth year. One of his sisters hearing this strange vow, earnestly begged him to forego his purpose. Kaloji said, in return for her kindness, he would grant her for her own life five years out of the forty rather than retract his own words.

¹ The Gujarati runs thus :

Besat bē visu lagē

Jaddhar vātu joya,

Kalio khedhu koya

Pántrisē ja pungádiu.

Rudra, the destroying power of Nature, is supposed to wear a garland of skulls of gallant heroes dying on the earth.

Nathubhái died in St. 1870. He was a man of courage and education. He was fond of gymnastic exercises. His sowárs were dressed in uniform, which was then a novelty. Dying childless, he was succeeded by his brother Kanuji.

KANUJI.

THROUGHOUT his reign Kanuji was confined to his bed through ill health, brought on by excessive drinking. He never made his appearance in public, and only a chosen few could have access to him. Even subdued conversation was strictly prohibited in his presence or within his hearing. His skin had become so painfully tender, that he could not be shaved for months together. A current belief of the period attributed this prolonged illness to a curse pronounced on him by the Dhoráji Puj who had been put to death for witchcraft. But the real cause was intemperance and early dissipation. His temper was extremely petulant and irascible. Kánji and Jagannath enjoyed his confidence, especially the former. There was everywhere disorder throughout the State. The managers of the districts filled their own pockets by illicit

means while the coffers of the State were quite empty. In St. 1875 seventy-five thousand rupees had to be paid as tribute to the paramount power.¹ The question was, where to get the money from? A house-tax was levied, but it could realize only a fraction of the required sum. Kánji and Kuru Sheth had recourse to the mean expedient of confining poor Vásanji together with all the members, male and female, of his family. Through the intervention of the Agency Vásanji was released from prison after seven months; but not without being fined a sum of twenty thousand koris. Of this he was able to pay only twelve thousand koris, and the remainder had to be remitted. Several others were similarly treated, and the tribute was ultimately paid. During these transactions, one Sunderji Sheth, an influential man in the Agency, managed to have the

¹ The British Government.

village of Márad made over to him by Gondal as the price of securing the Agency's connivance at Vásanji's imprisonment. Vásanji was released through the good offices of Captain Ballantyne, and the village, thus lost for a short time, was recovered after some trouble. This incident was a fair illustration of a change in the Gondal fortunes. Its star, hitherto in the ascendant, now began to decline.

Kanuji expired in St. 1877. He had married three wives, viz., Nánibáibá, of Soderdá; Váli-vahu, of Talájá; and Motibáibá, of Ganod. All being childless, the gâdi lapsed to Motibháí, the third son of Devobháí.

MOTÍBHÁI *alias* CHANDRASINHJI.

THE history of the reign of Motibhái *alias* Chandrasinhji, as well as of his successor, is mainly one of changes of ministers, internal intrigues, and financial embarrassments. It also lays bare the general weakness of the administration and the want of proper check on irresponsible managers expert in the art of speculation. Motibhái was twenty-four years old when he succeeded his brother, in St. 1877. He, like his predecessor, was under the influence of the unscrupulous Kánji; so much so, that once, when advised by a Political Officer of the Agency to get rid of him, Motibhái answered that he would choose to live upon an acre of land and water his own field rather than part with his friend. The result was that, through the total disregard of financial supervision, the State reached the verge of insolvency. As there was a debt

in respect of tribute due to the British Government, who charged themselves with its collection on behalf of the Gaekwár, and who reserved their share of the revenue as successors to the Peshvás, security was required of Motibhái and a contract on that account was entered into with Dosi Virji Nanji for seven years, from 1878 to 1884, under the Government *báhedhari*, by which the produce of the taluká was mortgaged to him. But the revenues not being paid over to the security as agreed upon, an attachment was, at his solicitation, placed on the taluká in St. 1879. On this a lease of the maháls of Dhoráji and Upletá for five years was negotiated with Ranchodji Diván, rent to be paid to the security together with a further sum of four lakhs of koris in part-payment of the balance due to him; but the latter part of the engagement not being performed, an attachment was sent on the Gondal mahál, which

continued until St. 1885. When the lease expired, a new arrangement was made, restoring the management of the táluká to the Chief on his furnishing security. Disregard of his security again, however, rendered a temporary attachment necessary the following year; and notwithstanding that a favourable adjustment was effected, and the attachment removed after a few months, there appeared little prospect of any permanent settlement.¹

In St. 1878 a Vánia of Dhoráji, named Jutho, was appointed Minister. He succeeded in recovering the village of Márad from Sunderji Sheth, who had by this time lost all influence with the Political Agent; but in so doing he and Kánji are said to have helped themselves to a large sum on the plea that they had to satisfy the expectations of a certain man in authority.

¹ Selections from the Records of the Bombay Government, xxxvii.

In St. 1885 Motibháí celebrated the marriage of his niece, Nathubháí's daughter, with the Ráj Sáheb of Dhrágadhrá; money was lavishly spent on the occasion, whereby an additional burden of over three lahks of koris was laid on the State exchequer, already drained to the dregs. Jutho Sheth was compelled to resign : Vásanji Mehtá stepped into his place; but he had not continued in the office long when he was succeeded by Sheth Hansráj on the security of the well-known firm of Hari Bhakti of Barodá (St. 1887). This Sheth betrayed the trust reposed in him. Combining with Kánji and others, he extorted large sums from the Dhoráji district. Kánji threw the whole blame on the Sheth, and got him imprisoned. The next Minister was Bábáji Bacháji of Barodá, a man of noble birth and high respectability. He was appointed to the post on the recommendation of Colonel Lang (St. 1890). But this gentleman, mistaking

Gondal for Barodá, introduced all sorts of magnificence and parade, and instead of decreasing the expenses, increased them greatly. In order to make two ends meet, he farmed out the maháls for a certain period and set aside the income of seven villages for the payment of the debt due to Hari Bhakti. The remedy proved worse than the evil itself. The resources of the State were very much crippled, and matters went from bad to worse. Bábáji struggled for four years to improve matters. He died in St. 1895. He was an honest and well-meaning man. It was his aim to bring some of the villages of Sarsái into a flourishing condition ; but he died before his design could be carried into execution. The place of Kárbhári was filled by Vachhráj Pánáchand, a Vániá of Dhoráji. He was a creature of Kánji, to whom he showed his gratitude by fining him in the sum of sixty thousand rupees ! This was indeed retributive ;

justice to a man who had sold his conscience ! Kánji had been in great favour with Motibháí ; but, when the days of his prosperity were numbered, this same Motibháí banished him from his State after subjecting him to a heavy fine. The turns of fortune are inscrutable. His accomplice, Kachrá Khavás, an equally powerful man in the State, met with the same fate.

Motibháí died in 1897, after a reign of twenty years. He had married two wives, Sunderbá of Náricháná, and Anopbá of Vániáavadhar. He was a very handsome and well-built man. In religion he was a staunch follower of Shiva. Having died childless, he was succeeded by his brother Bhánábhái.

BHÁNÁBHÁI.

ON Motibhái's death a rumour was set afloat that Anopbá was in a state of pregnancy ; but it turned out to be groundless. Bhánábhái received in legacy a State-debt of twenty lakhs of koris. In order to pay the tribute seventy-five thousand rupees had to be borrowed from Mehta Nathurám Amarji, who was appointed Kárbhári for five years on Government security. It was no easy work to rule a State on the brink of bankruptcy. The Darbár expenses had to be considerably retrenched ; the Chief was obliged to live upon a limited grant ; and was so much hampered in expenditure, that he was often heard to complain that he had been a far happier man as a cadet than a Chief.

In St. 1898 Nagobhái of Ganod died issue, and his patrimonial estate was, attached ; as, according to usage, it la;

State. One of his widows, however, gave out that she was pregnant. A son was born to her fourteen months after her husband's death. The legitimacy of the posthumous child was questioned, and on a reference being made to the Bombay Government, the latter pronounced the child Raváji to be illegitimate and without any title to the inheritance, allowing the widows to enjoy the property, according to usage, during their lives.

At this time Mr. A. Malet was the Political Agent in Káthiawár. Bhagvánlál Nágar, his Sheristadár, had grown very powerful, and through him his kinsman Anantji Amarji, Diván of Junághad, had great influence with the Political Agent. The district of Upletá had been mortgaged to Amritlál, brother of Anantji, without any security. Anantji wanted to continue the mortgage, and watch an opportunity to seize the parganá. In the first place he

wished to have the bond renewed with the security of the Agency. By skilful artifices he succeeded in persuading the Political Agent to send for Bhánábhái for the purpose of settling Amritlál's accounts. Accordingly, in the middle of St. 1900, Bhánábhái, accompanied by his son Sagrámjí and others, went to Rajkot. A bond was secretly executed, and was to be submitted to the Agent for his signature. At this time Dullabhji Mulshankar, a man of high statesmanship and great worth, was at Rajkot in the capacity of Vakeel for the Navánagar State. Dullabhji, who was a native of Gondal, felt honest indignation on hearing of this one-sided transaction. Of his own accord he proceeded at once to see Mr. Malet, explained to him the facts of the case, and said there were many false items in the accounts, and that the Chief of Gondal had been constrained, through pressure and intimidation, to put his

signature to the agreement. His words had the desired effect, for the Political Agent declined to have anything to do with the bond. In recognition of this service Bhánábhái asked Dullabhji to accept the post of the private Kámdár. The offer was accepted. The Sibandis clamoured for the payment of their arrears, and Dullabhji was able to partially satisfy them by making Vachhráj disgorge a good deal of his wrongfully obtained riches. He was fined a lakh and a quarter of koris. Dullabhji's hands were strengthened ; but another difficulty stared him in the face. About half-a-dozen creditors came forward to claim their dues from the Darbár. The aggregate claims stood as high as 2,500,000 koris. Dullabhji, with the consent of Colonel Lang, undertook to settle the accounts after carefully examining them. Upon a fair scrutiny most of the accounts were found to be forged, and many items entered more than once.

One or two so-called creditors were found to be debtors of the State. The figure was considerably reduced, and the old debts were liquidated once for all. With remarkable tact and courage, and with the kind and sympathetic assistance of the Political Agent, Dullabhji was thus able to rescue a State which seemed to be hopelessly plunged in debt. In St. 1903 Nathu Buch had to relinquish the office of chief manager in favour of Dullabhji, who accepted the post on condition that in administrative affairs his authority should be unfettered and uncontrolled. His first act was to introduce a regular system of accounts, which was unknown before. Lands were measured, a revenue department was organized, and waste villages were re-populated. The villages began to prosper, and revenue proportionately increased. The treasury showed a good surplus, and a marked improvement was to be seen everywhere. Order and method took

the place of disorder and anarchy. Dullabhji earned the gratitude of all concerned for rescuing the State from confusion, and his services met with the approbation of the British Government. There was, however, one party in the State which was hostile to him. It was headed by Báishri Rámbá, second wife of Kumár Shri Sagramji. Dullabhji used to pay all possible respect to the Kumár Shri, but did not carry out the orders of Rámbá. The latter was a very clever lady, with a tenacity of purpose equalled only by her pride and love of independence. She was loth to subordinate herself to the orders of the minister, and hence the enmity between them.

In Bhánábhái's reign his territory was disturbed by two gangs of outlaws. One of these was led by two brother Jats, named Bhimo and Lákho; they enjoyed a jivái in a village of the Dhoráji district, but for a trivial cause they

“went out,” as the phrase goes, and were soon joined by many desperate characters of their own stamp. They plundered villages in open daylight, and levied black-mail with impunity. They excited terror throughout the land; and none dared to supply information of their whereabouts. At last a youth of true Rajput blood, Vajobháí, a Darbár Bháyát of Ganod, volunteered to apprehend the outlaws at the risk of his life. Heading a party of Savárs, he set out in search of the robbers. He found them at Medardá, a Káthi village, where a deadly encounter took place. Thirty-five of the gang were slain, and about as many taken prisoners. Lákho, one of the ringleaders, was thrust through by Vajobháí’s lance and killed, but his own bullet shattered Vajobháí’s arm. Bhimo, with half-a-dozen followers, fled, but was subsequently captured and put to death. The Gondal party lost some fifteen men in the enter-

prise. It is sad to have to add that Vajobhái survived his wound only a few days. His heroism deserves to be held in most honourable remembrance. When anxiety on this score was put an end to, a similar and more serious danger arose to disturb the public peace. Ravoji, of Bhandáriá, and his five brothers—remote cousins of the Darbár—had been reduced to straitened circumstances for want of proper management of their little *girás*. They were groaning under certain disabilities to which they had been subjected by one or two interested court officials. They had been further charged with stealing a she-buffalo. This was considered as insult added to injury. Goaded to desperation by these real or imaginary wrongs, they went into outlawry against the State. Bhánábhái took a merciful view of their case, and with a view to redress their grievances, called them to Gondal through a *cháran* on

whose word they could rely. But one or two of the selfish officials alluded to above managed to have their own way, and breaking the word of promise given by their Chief, got the self-surrendered outlaws lodged in prison. Three brothers somehow or other escaped, and joined by a few more desperadoes, commenced doing all sorts of mischief. All attempts to lay hands on them proved futile, as they had the secret support and moral sympathy of the whole neighbourhood, and no one would show their hiding-places, even if he knew them. In the meantime Bhánábhái died at the end of 1907. The last three years of his reign were comfortably passed as compared with the first seven of hardship caused by his embarrassed finances.

Dullabhji was at this time in Jodiá with the Political Agent, Colonel Lang. When he heard the news of Bhánábhái's death, he requested Colonel Lang to relieve him of the kárbhári's

duties, as he was not on the best terms with Kumar Sagrámjí's party. But the Colonel declined to do so, and gave him a note to Sagrámjí, whom he strongly advised to retain Dullabhji as his karbhári. Under these circumstances nobody dared take exception to the Government nomination, though it was not relished by the party chiefly concerned.

Bhánábhái had married two wives—one was the daughter of the Jhálá of Gundálá, who died at an early age, and the other was Motibá of Gundiáli, by whom he had two sons, Sagrámjí and Muluji. Sagrámjí being the elder, succeeded to the throne.

SAGRÁMJI II.

THÁKORE SÁHEB SAGRÁMJI was a most remarkable man. Unlike his predecessors, who took pleasure in war and manly exploits, he delighted in a life of peaceful piety, and passed his days in a mental tranquillity commonly denied to those in his position. From his early boyhood he had been of retired habits, knew no enemies, and was kind and lenient to a fault. He lived in communion with his God, and cared little for mundane affairs. Such a life is difficult in every case, but especially in the case of a Chief placed amidst temptations and luxuries. Judged by the teachings of great Hindu thinkers, who hold the doctrine of metempsychosis, such a life is the result of the accumulated merits of innumerable past lives. Nor is such a life altogether incompatible with one's active earthly duties, as the careers of king

Janak of Mithil and several others prove. Some can live with their God as well as with the world, some live with the world only, and some only with their God. Thákore Sáheb Sagramji belonged to the last category. It cannot be denied that his self-abnegation interfered to some extent with his public duties. A few years after his accession the administration was taken in hand by his first son Prithiráj, a youth of much ability, and a model of a spirited Rajput. He was fond of manly sports, and devoted much of his time to improving the Rayásat of the State. He had the benefit of a good private education, which he turned to good account in his management of the State, under the advice of his holy father.

Dullabhji continued in office for three years after Bhánábhái's death. He respected Thákore Sáheb Sagramji almost as if he had been divine but often disregarded the biddings of

the imperious Rámbá. This lady, though astute and clever, was surrounded by men of low quality, who worked upon her fears by exaggerated and untrue reports. She accordingly harboured in her heart, with a tenacity peculiar to her sex, the determination to change the ministry, and she left not a stone unturned to effect her purpose. But Dullabhji ruled with an iron rod in regard to those who came in his way. Rájárám Bháu of Jetpur, Vakeel Bhatúr, and Mávji Hirji, all active instigators on Rámbá's behalf, entered the lists, but were turned out of Gondal in disgrace with a high hand. At last Vithalji Jagannáth was deputed to Rájkot to confer with the Sáheb on the matter. He had an interview with the Political Agent, who, in deference to the repeated wishes of the Darbár, nominated Manishankar Diván as karbhári in place of Dullabhji. Manishankar received a full treasury, containing cash and jewels amounting

in all to nine lakhs and fifty-six thousand koris. He carried on the administration on the lines marked out by his talented predecessor. In connection with these changes, the name of Jasodá, a Khavásan by caste, should not be omitted. She was first introduced to Rámbá as a humble Vadáran or waiting-maid, but gradually acquired such power over her mistress by her persuasive tongue as to exercise active influence in the State. She began so to interfere in politics, that the support of the Political Agent had to be invoked to purge the town of her presence. She was called by the flattering name of Fui or aunt by the whole populace.

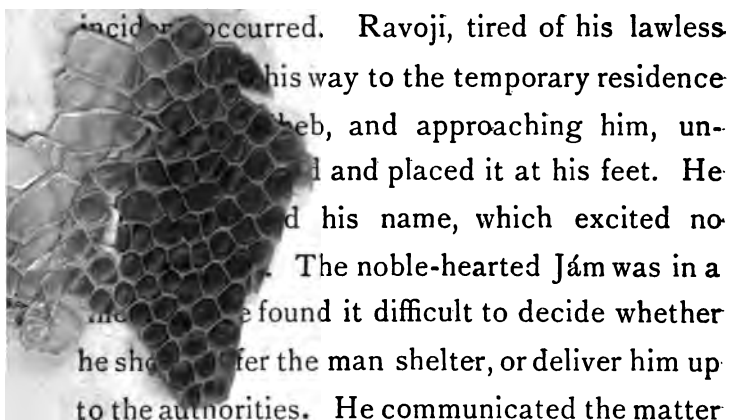
During these transactions Ravoji and his two brothers, who had been "out" by force of circumstances, were not idle. They were doing all sorts of harm to the State. Colonel Lang strongly urged upon Kumár Prithiráj, who had

gone to Rájkot for the purpose of being examined in his studies, to arrest the bárватиás. Prithiráj took the matter seriously to heart and, on returning to Gondal, assembled all the Bháyáds and Jiváidárs and gave them distinctly to understand that the old times were changed, and that any opposition on their part to the steps taken for the capture of the outlaws would render their estates liable to forfeiture. He said it was a disgrace that a handful of men should be allowed to be so long at large. The threat had the desired effect. All swore not to shelter the "knights of the road" but to work in right earnest for their apprehension. A pursuing party headed by Ládo Jamádár was immediately dispatched, a clue was obtained, and the rebels were soon driven to bay. An encounter took place, and on each side a few lives were lost. Ravoji's two brothers were killed ; but he himself effected his escape.

In St. 1913 Báishri Rámbá died. Besides Prithiráj she had another son, Bálubhá, who died in infancy. Her co-wife, Báishri Sadábá, daughter of Jhálá Panchánji, had died when young, so Thákore Sáheb Sagramji married Báishri Moghibá, daughter of Jhálá Ratanji of Minápur. The marriage was celebrated on Jeth Sud 9th, St. 1913. This lady is highly educated and skilful even in matters of finance. She is of a liberal disposition, and manifests great interest in the welfare of her sex.

In the next year (St. 1914) was celebrated the triple marriage of Kumár Shri Prithiráj. The brides were Nánibá, daughter of the Ráj Sáheb of Vánkáner, Bonjibá of Lákhanaká, and Pámbá of Gundiáli. The nuptials were celebrated with unusual pomp, eclipsing the wedding of Nathubháí, referred to in the foregoing pages. His Highness Jám Vibhoji of Navánagar, with all his State Rayásat, graced the occasion with his

presence ; and Junághad, Rájkot, Morbi, Wadh-
wán, Limdi and other States were adequately
represented. Four lakhs and fifty thousand
koris were expended on the occasion. While
these festivities were going on, an unexpected



incident occurred. Ravoji, tired of his lawless
his way to the temporary residence
heb, and approaching him, un-
and placed it at his feet. He
his name, which excited no
The noble-hearted Jám was in a
found it difficult to decide whether
he should offer the man shelter, or deliver him up
to the authorities. He communicated the matter
to the Darbár and also to the Political Agent.
True to the old tradition, he could not allow the
life of one who had sought his protection to be
sacrificed. He, therefore, interceded in his be-
half and obtained his pardon. Ravoji has since
been provided with a livelihood in Navánagar.

In St. 1913 Báishri Rámbá died. Besides Prithiráj she had another son, Bálubhá, who died in infancy. Her co-wife, Báishri Sadábá, daughter of Jhálá Panchánji, had died when young, so Thákore Sáheb Sagramji married Báishri Moghibá, daughter of Jhálá Ratanji of Minápur. The marriage was celebrated on Jeth Sud 9th, St. 1913. This lady is highly intelligent and skilful even in matters of finance and of a liberal disposition and ready to take an interest in the Court, was more pliable and more amenable to the will, so he cunningly put her to the test. Chatrabhuj, of Navánagar, Prithiráj's son, was married to Vithalji (St. 1916). He remained in the Rámbá's house during which period he was so much influenced by the so much celebrated with the financial matters were thrown into of Nathu-complaints pervaded the realm, es. His high that Chauhanji had to be removed and

had come on the scene, which, he thought, threatened to retard his administrative measures. One Harjivan Gopalji Dave, a shrewd diplomatist, managed to get the whole private establishment, including the Toshakháná, under his control. He had formerly held an appointment in the Wadhván Darbár, but owing to some confusion in the State he was forced to retire to Chudá through the intervention of Colonel Lang. He was chiefly instrumental in bringing about the marriage of Thákore Sáheb Sagrámjí with Báishri Moghibá, whom he accompanied to Gondal in the capacity of an accountant, and there established himself with his family. By skill and adroitness he won the confidence and favourable opinion of the Darbár, and in a short time became a powerful element in the State.

In St. 1922 Dullabhji set out on a pilgrimage to Benares, leaving his deputy in charge of the

routine work. During his absence Dave Harjivan got Mangalji, a nominee of the chief Kárbhári, dismissed from the State service, thus showing the amount of influence he then possessed. Dullabhji returned from pilgrimage in the beginning of St. 1923 with a determination to clean the Augean stable, but death prevented him from doing so. He was a man of rare excellence. His administrative skill was remarkable; for at one and the same time he was manager of more than one State, and acquitted himself so honourably in his manifold duties that his services were warmly commended by the Bombay Government as well as the late Hon'ble Court of Directors. He was succeeded by Mr. Jayáshankar Lálshankar, the Agency Sherastédár, whose administration was far from successful. It was at last found expedient to replace him by Daftardár Dullerái, a gentleman of probity and high respectability. The indepen

dent exercise of his functions by the new Kár-bhári created uneasiness in the minds of the Darbár party ; but the complaints of undue interference in the internal government were believed to be groundless by the Agency. The impatience at last exhausted itself in the Thákore Sáheb's being conveyed to Bombay, where, after a protracted litigation of nearly eight months, the Thákore Sáheb died suddenly on the 14th of December 1869 (St. 1925) at the age of forty-seven, leaving a daughter named Máji-rájbá, and Kumar Shri Bhagvat Sinhjee, a minor, to succeed him on the throne. The untimely death of this good, pious Chief was deeply regretted, as he had been very kind to his people. His extreme gentleness and quietness of character was often misconstrued into weakness ; for good qualities carried to excess may often have the appearance of badness. A judgment based on such misleading

similarity must necessarily be erroneous. The true character of a man can only be known to those who have had opportunities of observing it closely without any bias or prepossession. Thákore Sáheb Sagránji's reign may be said to make a transition between the old order of things and the new. The old ways had just begun to be touched by the influence of the West. The officers of the Agency had commenced to take a more direct interest in the Native States; and works of reform and public utility were being introduced into the province. In accordance with the spirit of the time new courts and court-houses at the town of Upletá, a well-built jail in Gondal, the formation of a Municipality, a drilled police, and a library were some of the improvements effected during Sagránji's reign.

BRITISH MANAGEMENT.

AFTER the Thákore Sáheb's death, and during Kumár Shri Bhagvat Sinhjee's minority, the State was at first administered directly under the Káthiáwár Agency, an Assistant to the Political Agent being placed in charge of it. The first to take up the appointment was Captain Goodfellow—27th April 1870 (St. 1926). His stay in Gondal did not exceed ten months, as he was only acting for Captain Lloyd, the permanent incumbent. Arrangements were made to provide home education for the young Chief, who was then only six years old. Captain Lloyd held office till 10th June 1872. During these two years of direct British management the police organization was inefficient, as four villages of the State were successfully attacked and plundered by gangs of dacoits, who killed three persons and wounded three

others without being apprehended. A great fall of revenue was observable, owing to locusts, which had caused extensive damage to the crops. A department of Public Works was created and placed under the superintendence of a native engineer. Captain Lloyd was succeeded by Captain Phillips, who remained till the end of 1875. During his tenure of office various reforms were made in almost all the departments of the State. The *mándvi* or town-duties, which had hitherto formed part of the State revenue, were appropriated to municipal improvements, new schools were established, and two new dispensaries were opened, viz., at Bháyávádar and Sarsái. The circuit and field survey of some of the villages was completed, the *Khátábandhi* or cash system of collecting revenue was introduced in a few villages, and a separate establishment was created for the purpose of horse breeding. The

temple of Swámináráyan, commenced by the late Thákore Sáheb, was completed. Dharma-shálás, travellers' bungalows, bridges, and roads were some of the works carried out during this period.

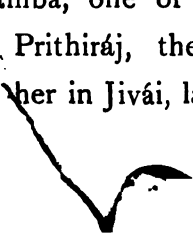
The chief political event of the period was the elaborate investigation held by the acting Political Agent, Mr. Peile, into the behaviour of the Dave family and the loss of a number of State jewels. The enquiry resulted in the dismissal of the Daves, the resumption of all State lands and houses in their possession, and the recovery of jewels and plate valued at Rs. 1,91,090.

At the beginning of A. D. 1875 (St. 1931) the minor Chief Bhagvat Sinhjee, then only nine years old, with two of his kinsmen entered the Ráj Kumár College, an institution lately established at Rájkot for educating the sons of Chiefs and Nobles in Káthiáwár.

Major Phillips was succeeded by Major Scott. The latter officer proceeded to Europe on furlough after a few months' stay, and during his absence Major Reeves acted until the middle of 1877, and after that Captain Salmon held charge until Major Scott's return in 1878. This period was one of general progress in all the departments of the State. Money was freely spent on public works, among which may be mentioned the Gondal Hospital, telegraph and post offices, the State *utará* at Rájkot, the new palace at Gondal, the Peile Bridge over the Bhádar, and grain and vegetable markets at Gondal. The *Khátábandhi* system of collecting revenue, introduced in a few villages as a tentative measure, was not found popular with the cultivators, and had to be abandoned for the so-called *Chokhábhág* system.¹

¹ Payment in kind.

In November 1875 the Darbár was thrown into mourning by the death of Májirájbá, sister of the young Thákore Sáheb, who only the year before had been married to the Thákore Sáheb of Bhávnagar. She died at Gondal, whither she had come on a visit for change of air, having been ill for some time before. She left a son, Bhávsinghji, who is the heir-apparent to Bhávnagar, and who, since his mother's death, has lived at Gondal with his grandmother. In the corresponding month of the next year the maternal uncle of the young Thákore Sáheb, Jhálá Kaliánsingh, died at Gondal, and consequently the village given in maintenance to him was resumed by the State, a suitable provision being made for his family. Similarly, on the death of Dái Pámbá, one of the widows of the late Kuver Prithiráj, the village of Kolithar, enjoyed by her in Jivái, lapsed to the State.



Considerable advances were made to Mulgirásiás and Jiváidárs. Tanks were excavated, and as many as 330 wells were sunk, which were useful during the season for irrigation purpose.

JOINT ADMINISTRATION.

GOVERNMENT having determined to introduce joint administration into this State on the same principles as those which had been found to work well elsewhere, the plan was carried into effect on the 16th of September 1888 (St. 1934), Major Scott and Mr. Jayashankar Lalshankar being appointed Joint-Administrators. Major (now Colonel) Scott remained as Joint-Administrator up to May 1882, except for short intervals of absence from December 1880 to February 1881, and August 1881 to January 1882, Major (now Colonel) Hancock acting for the first period and Mr. FitzGerald and Colonel Nutt acting in turn during the second period: the former from August to November 1881, and the latter from November 1881 to January 1882. In June 1882 Colonel Nutt relieved Colonel Scott, and in February Bhagvat Sinhjee took the place of

the native member, and the Joint Administration ceased in August of that year, when the young Thákore Sáheb was entrusted with the sole management of the State.

The annals of the Joint Administration, extending over a period of six years, present a record of uninterrupted progress and prosperity. Its first years, however, were marked by calamities over which human agencies had no control. The rainfall of 1878 was as much in excess of the requirements of the State as the rainfall of previous years had fallen short. The average throughout the táluká was 88·47 inches, a fall about triple the amount which had fallen in any one year during the past twenty-five years. The damage caused by the excessive fall was considerable. Houses and buildings were destroyed in great numbers, roads were swept away, and the whole country west of Dhoráji, *on the banks of the Bhádar*, was flooded for

many days. To make the work of destruction complete, hordes of locusts came upon the scene to devour the few remaining crops that had escaped the excessive moisture. Thus, of the six calamities which, according to the Hindu idea,¹ can befall a country,—scarcity of rain, excessive rain, mice, locusts, parrots, foreign invasions,—the State had already been visited by three in close succession ; and the fact that it survived them without material deterioration speaks well for its natural resources. In spite, however, of the drawbacks caused by loss of revenue, the State steadily advanced in the construction of public works, the foremost of which was the bridge at Supedi over

¹ The six calamities are enumerated in the following Sanskrit verse :—

Ativrishtir, anávrishṭir,
Mūshakás, shalabhás, shukás ;
Swadeshe parchakram cha,
Shad ete itayas smritás.

the Bhádar river, which forms an important link in the communication between Porbandar and the rest of the province. A still more important enterprise was the construction of the branch line of railway from Dhoráji to Dhasá at the sole cost of this State. About thirty lakhs of rupees have been invested in the undertaking. The whole line is known by the name of the Bhávnagar-Gondal Railway. It is controlled by a manager working under the general direction of a Committee of Management composed of the Political Agent as President and the chief Ministers of Bhávnagar and Gondal as Members. The branch line was formally opened for traffic on the 18th January 1881, when the young Thákore Sáheb, a promising student of the Rájikumár College, made a short maiden speech. Among other works of public utility may be mentioned school-houses, band-stand, post offices,

and such other things. In 1880 Sir Richard Temple, Governor of Bombay, made a tour in Káthiáwár. He paid a visit to Gondal, where he was hospitably received by the Administration. He paid a visit of ceremony to the mother of the minor Thákore Sáheb.

In the year 1879 (St. 1935) Kesábá, the widow of Navghanji, one of the Gondal Bháyáds, died. There being no legitimate heirs, the *girás*, which includes a half-share in the town of Ganod and the villages under it, reverted to the Darbár. On the other hand the long-standing suit between Gondal and Kotrá about the ownership of the village of Ardoi, long under the possession of the former, was decided in favour of the latter, and that flourishing village was lost to the State during the minority of its Chief.

The year 1882 (St. 1938) was marked by an event perhaps the most important in the

domestic life of the young Chief. His marriage was solemnized on the 4th of June, on which occasion he took to himself four wives, one lady being the daughter of the Mahāráná of Dharam-pore, another the cousin of the late Ráj Sáheb of Vánkáner, another his own cousin, the daughter of Kaliánsingh of Minápur, and the fourth the daughter of the Thákore Sáheb of Chudá. The marriage was celebrated with great display, and all the pageantry usual on such occasions ; and the expenses connected with the ceremonies amounted to over two lakhs and a half of rupees. There were representatives of all the principal States of the province, and the event attracted a very large number of *mángans* and sight-seers.

The next year chronicles the birth of a son and heir to the Thákore Sáheb by his Dharam-pore wife. The happy event occurred on the 8th January 1883. The little prince has been named Bhojráj.

It should be noted in passing, that in pursuance of the wishes of Government a general census was taken on the 17th February 1881, when the population resident in the Gondal State was found to be 135,649, or 1,568 less than that of the census of 1872. The decrease may be attributed to the very great mortality which took place in 1878, as well as to the loss of the village of Ardoi.

The young Chief Bhagvat Sinhjee being in his eighteenth year, at the beginning of 1883 finally left the Ráj Kumár College, the *alma mater* of the Káthiáwár Chiefs of the present generation. His whole collegiate career, extending over a period of eight years, was one of uniform success, characterized by industry and ability. For some time he had maintained his position as head of the College with remarkable ease, and had never since his admission failed to win one or more prizes for diligence, drawing,

or proficiency in English, annually awarded on the College speech-days. He had so far advanced beyond his fellows, as to be put in a class by himself. He is a very notable example of the effect of an English education on a member of the Indian aristocracy. In order to give a finish to his education, he resolved to add the advantage to be derived from travel. Accordingly, on the 27th April, he started for a tour in Europe under the guidance of Major Hancock. The number of his attendants was limited, as his wish was to travel as an English gentleman with as few encumbrances as possible. He spent nearly four months in England and Scotland, and then made a short tour on the Continent, visiting Paris, Brussels, Homburg, Lucerne, and other places in Switzerland; Milan, Venice, Florence, Rome, Naples and Brindisi, returning to India on the 13th November 1883. The good knowledge of

English previously acquired under the guidance of his College preceptors was very serviceable in enabling him to appreciate what he saw and heard in the course of his journey. The industrious habits displayed at College, which made him so successful a student, did not desert him while engaged in enjoying the sights of foreign lands. He appears to have carefully put on paper the impressions formed in his mind during his trip to England, in the shape of a regular diary. He has published the same in the form of a book, which has been very favourably noticed by the Indian, English, and Continental Press as much for its style as for its fair and independent observations. He was so favourably impressed with Scotland that he made no secret of his intention to arrange for a second visit at some future date—an intention which he has subsequently carried into execution. In In

it is a rare thing for Royalty to take to book-writing, and the young Thákore Sáheb may be congratulated upon his literary enterprise.

Soon after his return from Europe the young Chief was initiated into the public business of his State by being associated in administration with Colonel Nutt. The former native member of the administration then assumed charge of the State Treasury. In the same year a grand Agricultural Exhibition was held at Gondal by Colonel Nutt, who possesses a special capacity for organizing such shows. The show, which was a great success, was visited by from twenty to twenty-five thousand people. The most interesting part of the show was, perhaps, that of the ploughing matches, in which some English ploughs were entered. But the native ploughs drawn by bullocks carried all before *them*, thus confirming the fact that in practi-

cal trials native ploughs yoked to well-trained cattle cannot easily be beaten.

It should be noted here that the reports of the Joint-Administrators, which are laid under contribution in noticing some of the events of the period in these pages, frequently complained of a party-spirit between Hindus and Mahomedans which had long existed in the Gondal State, and had considerably impeded social progress by factious animosities and jealousies. The friendly relations between the two parties first received a shock in St. 1923, when Dave Harjivan advised Thákore Sáheb Sagramji to grant certain small privileges to the Mahomedans of Gondal which they had not enjoyed before. These well-meant but ill-timed innovations, as they were considered to be, excited the opposition of the Hindu section, and gave rise to feelings of bitter hostility. The feeling grew more in

when the British management permitted the Musalmans of Dhoráji to slaughter kine for purposes of food. Such a step, taken during the minority of the young Thákore Sáheb, was thought by the Hindus, who formed by far the larger part of the State population, to be an outrage upon their religious feelings. It was also thought to be an anomaly in Hindu States in general, and in the Káthiáwár States in particular. A third cause of jealousy was found in the influence exercised by the principal Mahomedan officers during the latter part of the Joint Administration. It should be understood that the old State Mahájans are an intelligent and shrewd set of men, who in days gone by carried on a brisk trade, and held a position of wealth and influence. Of late their trade has been greatly depressed, so that some of their houses have been ruined. Consequently, the natural instincts of some of them have led

them, for want of better occupation, to dabble in politics, and so to misdirect their energies. This tendency has proved no small embarrassment to the Administration. The best remedy would be, perhaps, to re-direct their activity to its proper channel, and resuscitate their interest in commercial pursuits by giving them reasonable advances to start with. Such a measure would, probably, not only afford material support to the commerce of the State, but, perhaps, also tend to remove the last traces, if any still exist, of that baneful party-spirit which upsets the social equilibrium, and makes good government an impossibility.

The last Joint Administrators gave a great stimulus to educational progress by opening more schools—Vernacular and Urdu, night schools and girls' schools—and also by giving liberal grants-in-aid and scholarships to the Gondal youths studying Arts, Medicine, or

Civil Engineering at the Government Colleges,
and at the Sydepet Farm, Madras, and
Veterinary Class, Poona.

BHAGVAT SINHJEE.**(THE PRESENT CHIEF.)**

ON the 24th of August 1884 (St. 1940) the Joint Administration was brought to a close. The young Thākore Sāheb, after six months' experience in the post previously held by the native Joint Administrator, had gained a practical insight into the administrative work of the State, and was considered by Government to be qualified to assume the sole management of his principality. Accordingly, he was placed in independent charge with due pomp and ceremony. He desired that his installation should be prefaced by several interesting ceremonies, which would mark the importance of his accession. The opening of a public library, the laying of the foundation-stone of the State workshops, and the dedication of a park to the people were the works selected to comme-

morate the special event of the day. The installation ceremonies were performed by the Political Agent, the late Colonel E. W. West of honoured memory, in the Darbár Hall of the Navlakhá Palace, a splendid edifice of which the State may well be proud. Besides many European and Native friends of the Chief, there were present representatives from the principal States of the province. Colonel West made on the occasion an interesting speech¹ full of valuable advice to the Chief. The young Thákore Sáheb made a very thoughtful reply in English. The admirable terms in which it was couched, the tone and the fluency with which he delivered it—without reference to any notes or papers—the promises with which it concluded, regarded, as these were, as an important declaration as to his future policy, delighted the assembly. According to the Political

¹ This is published in full in Appendix I.

Agent both the spirit and matter of the reply reflected much credit on the speaker. The speech also elicited a favourable opinion from the Governor-in-Council, who issued a complimentary Resolution¹ and placed it on the Editor's table to be published for general information.

In the evening of the same day a banquet was given to the European guests, the town was brilliantly illuminated, and a grand pyrotechnic display closed the first day of the young Thákore Sáheb's reign. On the next day he received the homage and congratulations of his numerous subjects, including the Patels, Kunbis, and Chovatiás of the State villages. He likewise received addresses from the Town Municipalities of Gondal and Dhoráji, as well as one from the rayats of Gondal. The Thákore Sáheb gave suitable replies to each of

¹ *Vide* Appendix II.

these deputations. The address of the Gondal Municipality was drawn up in English, to which, with his characteristic ability, the Thákore Sáheb briefly replied¹ reminding the body of their duties and responsibilities.

Another important event of the same year was the visit paid to the State by Sir James Fergusson, the then Governor of Bombay, accompanied by his Military Secretary and Staff. At Gondal and Dhoráji the Municipalities of the towns presented addresses to him. At the latter place the Governor performed the ceremony of laying the foundation-stone of the 'Fergusson Hospital,' named after himself (24th Nov. 1884). It was a grand affair, and the speeches made on the occasion were very interesting. In the beginning of the next year the Thákore Sáheb was honoured by being nominated a Fellow of the University of Bombay.

¹ *Vide* Appendix III.

In the early part of 1886 (St. 1942) the Thákore Sáheb again proceeded to Scotland, not for the purpose of mere sight-seeing, but with a view to study for some time at the Edinburgh University. The young Chief is fond of the Medical Science. It had long been his wish to learn something of it from its most eminent professors. Such a thirst for knowledge in a man of his position is certainly remarkable. To satisfy this desire he sailed from Bombay on the 26th March, leaving his Chief Kárbhári, Mr. Bezanji Merwánji, in charge of his State. In due course he joined the celebrated University and distinguished himself as an ardent student. From the throne of kingship to a seat in a classroom is no doubt a wide transition; but it brings into prominence the enthusiasm and enterprise which animate a voluntary student like the Thákore Sáheb.

Towards the close of the year 1886 (St. 1943)

1942) occurred a serious jail out-break in the capital of the State. Some eleven prisoners managed to escape from the Gondal Jail, killing two sentries and a sowár who pursued them. Three of them were re-captured by the Police, one desperate character was apprehended by the Jetpur Police of Válá Lakhman, a shareholder of that taluká, but the rest joined an existing band of outlaws and dacoits who had been for some time past infesting the territories of Junághad and Navánagar. The troubles of Gondal began from the time the band received a fresh accession of strength from the runaways. They were chiefly Sindhis, subjects of the neighbouring States, and were only too glad to give scope to their predatory instincts. The band did the greatest mischief in the Navánagar territory, though in the State of Gondal not less than nine villages fell victims to their ravages, attended

with considerable loss of life and property. Their depredations struck terror in the heart of everybody. At last, with a view to stamp out this organized crime, as also to put their Police on a better footing, the States of Navánagar, Junághad, and Gondal obtained from the British Government the loan of Major Humfrey's services for one year. This officer was Police Superintendent of the Ahmedábád District, and, therefore, was eminently fitted for the special duty he was called upon to perform. It was not, however, till after the middle of 1888 (St. 1944) that peace and tranquillity were again restored in the province. Almost all the escaped convicts with their accomplices were accounted for—their combined force having received a death-blow at the hands of the Gondal Police in a successful skirmish near the village of Ganá. The terrible band of dacoits was completely broken up, on the

desperate leader, Cháran Ráede, surrendering himself to H. H. the Jám Sáheb whose subject he was. The Gondal Police was re-organized on plans suggested by Major Humfrey, and the State once more settled down after harrowing troubles which had lasted for two years.

The year 1887 (St. 1943) was the Jubilee year of Her Majesty Queen Victoria, and as such was celebrated in Gondal as elsewhere with great rejoicing and magnificence. This year has proved an auspicious one to the Thákore Sáheb personally, for he has received at the hands of the Queen-Empress the honour of Knight Commandership of the Most Eminent Order of the Indian Empire. Likewise the old University of Edinburgh has shown its high appreciation of the Thákore Sáheb's merits by conferring on him the honorary degree of LL.D.

With these laurels won at the outset of his *career* the Chief returned to his capital on the

21st of August, and was heartily welcomed by his people.

In May of this year the Thákore Sáheb had the misfortune to lose his third son, Ajitsinghji, and five months afterwards he lost his second son, Ranjitsinghji, about three years old. The Thákore Sáheb had the best sympathies of his subjects in these domestic afflictions.

The year did not close without one or two events of the highest importance to the Ruler of Gondal and his subjects. On the 29th December Lord Reay, Governor of Bombay, arrived at Dhoráji with a view to cut the first sod of a new railway line known as the 'Dhoráji-Porbandar Extension.' The States of Gondal and Porbandar are joint-proprietors of the line. Personally the Thákore Sáheb was strongly in favour of bringing a railway from Jetalsar to Gondal, his capital. But in the interest of his State he gave up his inclina-

and preferred to share with Porbandar the expenses of the new railway, which would pass through some of the richest portions of his territory. The Governor performed the ceremony in the presence of a very large number of European and Native guests who had been invited to witness the proceedings. The business of the day was commenced by the Thákore Sáheb, who in a speech detailed the history of the undertaking and the circumstances under which the project was launched, and requested the Governor to turn the first sod of the proposed railway. Lord Reay, in complying with the request, delivered an able address,¹ in the course of which he announced that it had pleased Her Majesty's Government to raise the Gondal State to the rank of a First Class State, and that in future the Rulers of Gondal would be entitled to a salute of eleven guns. The

¹ *Vide* Appendix IV.

announcement was received with very great satisfaction by all concerned. In the evening His Highness the Thákore Sáheb gave a banquet in honour of the Governor. The after-dinner speeches were very interesting.

The next day the Governor laid the foundation-stone of a new Girls' School, to be called the 'Lady Reay Girls' School,' and left for Bombay on the following morning.

The honour done to the State by the British Government was fully appreciated by the Chief and his subjects. The 1st of January, on which the announcement was gazetted, was celebrated in Gondal as a day of great rejoicing. A Grand Darbár was held in honour of the occasion, which His Highness commemorated by granting some important concessions¹ to his subjects.

¹ See Appendix V.

Sir Bhagvat Sinhjee has not been long enough on the *gádi* for any final opinion to be pronounced on his administration. But some of his inaugural acts plainly point out the policy of his rule. It must be admitted that he has assumed control of a territory which had already made considerable progress under British management, and his main business now is to keep to the same path, repairing it when out of order and improving it where it may be improved. And this is what he has commenced to do. His first act was to reform the Khángi Department, which is very large; this was a work both difficult and delicate. As already stated, he appointed Mr. Bezanji Merwánji as his chief Kárbhári. This officer has seen British service as well as State service.¹

¹ His substantive appointment under the Agency is that of Head Accountant. Latterly he was chief Kárbhári of the Mángrol State.

Several necessary reforms have been introduced into the Revenue, Judicial, Police, and Forest Departments, and they all have been placed under competent officers, the loan of whose services have been obtained from the British Government. A Bháyáti Court was established with a view to despatch business in connection with *girás* cases between the Bháyáds and Mulgirásiás and the State. Some changes are also being made in the system of collecting revenue. The *Bhágvati* or system of paying in kind though equitable in principle is surrounded with many practical disadvantages ; the *Vinghoti* or cash-system has the merit of being simple, but in years of scarcity its rigidity is felt keenly by the cultivating classes, so arrangements are being made to introduce a cash-system which is elastic in its nature and which combines the merits of *Bhágvati* and *Vinghoti* and discards,

as far as practicable, their inherent disadvantages. Such a system, if found to work well, will, it is supposed, be highly beneficial to the State and the cultivators.

The State is divided into six *máháls* or *parganáś*, *viz.*, Gondal-Sultánpur, Hadmantálá, Sarsái, Dhoráji, Bháyávar, and Upletá. Five of them are supplied with hospitals or dispensaries. But with a view to give medical aid to villagers living at a distance from the dispensary towns the Thákore Sáheb, with commendable humanity, has appointed a travelling doctor, whose duty it is to visit the villages in periodical rounds and to give medical help on the spot to those poor sufferers who cannot conveniently resort to hospitals or dispensaries. This is a new experiment and has answered well.

In memory of the late lamented lady of *Minápur*, the Thákore Sáheb's third wife, who

died on 3rd August 1885, an Infirmary has been built at Gondal called the 'Bāi Sahebba Asylum.' In this charitable asylum the infirm and disabled, who are unable to earn their livelihood, and are otherwise uncared for and neglected, are provided with clothes, board, lodging and medical aid. The institution is a real blessing to many labouring under physical disabilities. Besides this the Guest-house for natives, the Guest-house for Europeans, the Sanskrit Pāthshālā, the State Engineers' Office, the Workshops, the Fergusson Hospital are among the works which are a great credit to the new administration. It may be worth noting that from the time of the British management to the present day the State has spent about a crore of Rupees on public works, general improvements and railways. The educational wants of the people have been duly recognized. There are about eighty schools of all descrip-

tions in the State maintained at an annual expenditure exceeding twenty thousand Rupees. An agricultural class has been established in connection with an experimental farm for training young men for employment in the Revenue Department. The Chief has abolished some sixteen different taxes, more or less obnoxious to the people. If his solicitude for his subject's weal is genuine, his sincerity towards the Imperial Government does not seem to be less so. For during the anxious period of the threatened conflict with Russia on the North-West frontier, he offered to place the resources of his State at the disposal of the Paramount Power, and presented them with a number of ponies which were pronounced to be among the best procured in the district.

With such beginnings the young Chief has inaugurated his career as the ruler of a *principality* which has already made conspicuous

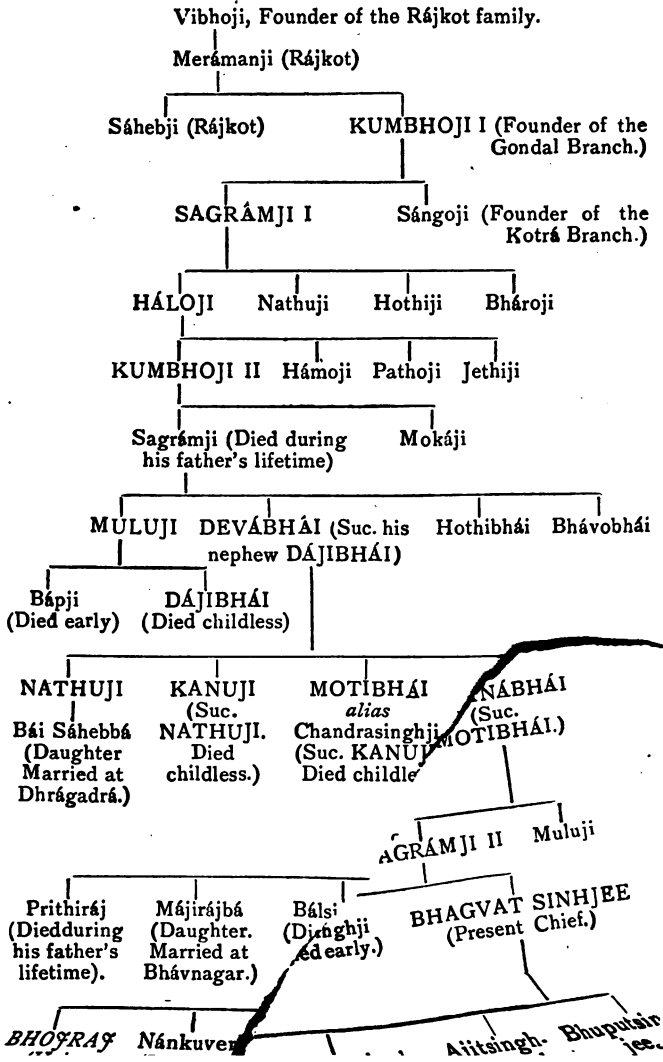
progress and is capable of further development. If the rare educational advantages he enjoys will serve him to see his own shortcomings as King Bhartrihari would say, if he listens to the counsel of wisdom and experience, and bears in mind, as it is hoped he will, the proper relation between the ruler and the ruled, then certainly he has a very bright and blessed future before him. May a true and honourable conception of his duties constantly lighten and brighten his path, and may his acts for the good of his people ever lead him "onward, forward, and heavenward."

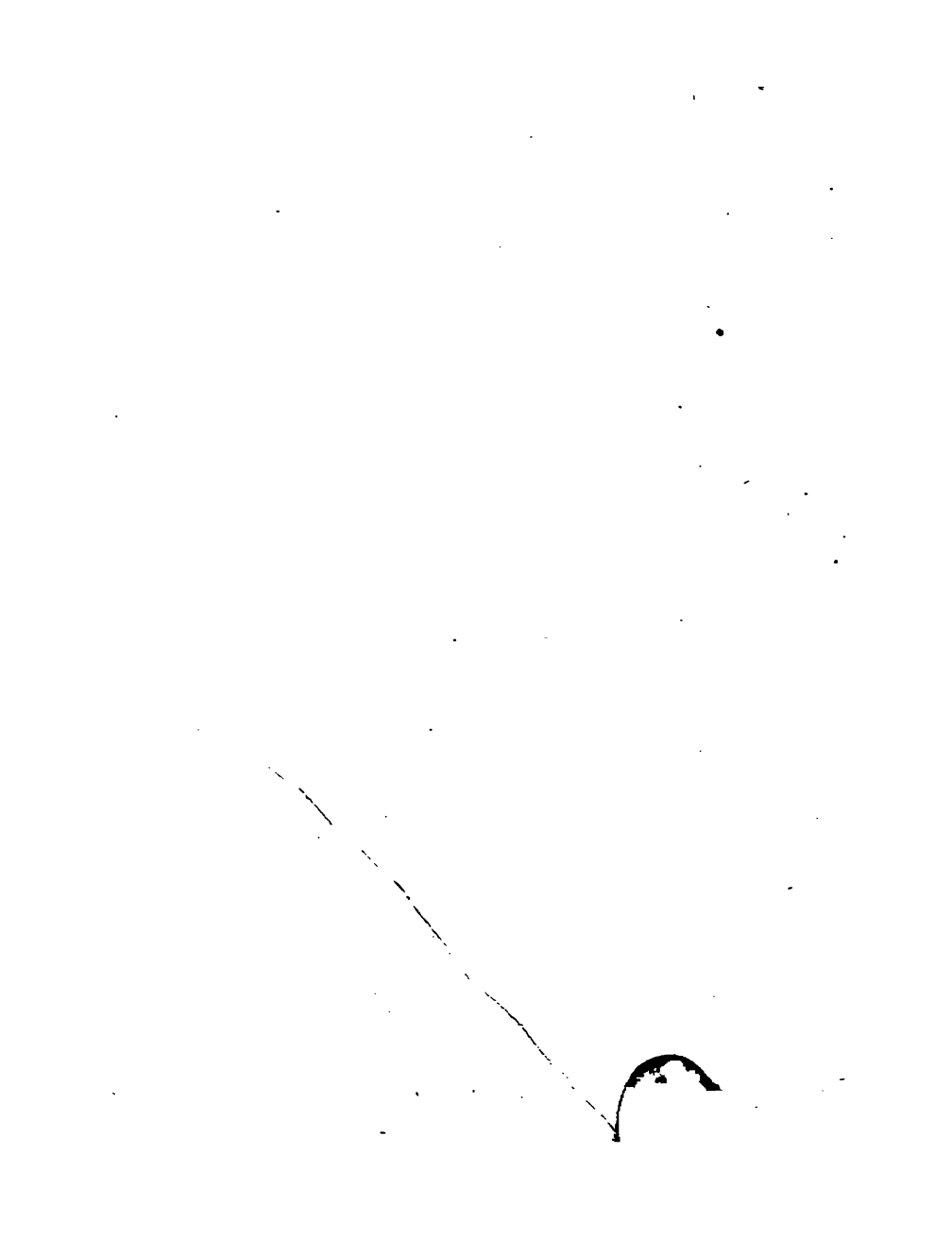
This chapter cannot be more fittingly closed than by quoting the last sentences of the speech of the Divan Mr. Bezanji, who, while addressing the Chief on the occasion of his being raised to the status of a First Class Ruler, observed :—

"The *gádi* was first planted by your brave

ancestor Kumbhoji, it grew into an extensive tree in the time of the most enterprising warrior Chief Kumbhoji II., it blossomed under the fostering care of the successive able British Officers who had the management of the State during your minority, and happy to say in your own time it began to fructify for the benefit of thousands living under its benign shade. We sincerely pray to the Almighty Sovereign of the whole universe that by His Grace your subjects may long enjoy the fruits of your good government ; may you satisfy their wants, may the glory of your kingdom never fade, and may you live long to rule your subjects well."

GONDAL GENEALOGICAL TREE.





APPENDIX I.

INSTALLATION OF THÁKORE SÁHEB

BHAGVAT SINHJEE OF GONDAL.

BHAGVAT SINHJEE, Thákore Sáheb of Gondal, was placed on the *gá'di* at Gondal on the 25th August 1884, in accordance with the orders of Government.

The Political Agent, accompanied by Major Nutt, Acting Joint Administrator; Colonel Fisher, Commanding the troops at Rájkot; Lieut.-Colonel Scott, Assistant Political Agent in Sorath; Major Hancock, Acting President, Rájasthánik Court; Major Hunter, Acting Superintendent of Surveys under the Rájasthánik Court; Captain Fenton, Assistant Political Agent in Hálár; Mr. Macnaghten, Principal, Rájkumár College; Mr. Beaman, Acting Judicial Assistant; Mr. Warden, Assistant Political Agent in Gohelvád; Lieutenant Abud, Staff Officer, Rájkot, and other gentlemen arrived at the Darbár at 5 P.M. under a salute of 11 guns.

The Political Agent was received at the foot of the grand staircase by the Thákore Sáheb, with whom he proceeded to the Darbár room, where were assembled many of the Chief's relations and chief officials, several of the Kunvars of the Ráj Kumár College,—who had come out for the occasion,—and others.

The Thákore Sáheb was then conducted by the Political Agent on his right and Major Nutt on his left to a chair of State on the dáis, on which he was seated by the Political Agent. The Political Agent took his seat on a separate dáis on the right of the Thákore Sáheb. A salute of nine guns was then fired and the band played. During the salute Major Nutt, Acting Joint Administrator, delivered to the Thákore Sáheb the Seal of the State. When the salute was ended, the Political Agent addressed the Thákore Sáheb as follows:—

THÁKORE SÁHEB, GENTLEMEN, AND STATE
REPRESENTATIVES,

I have come here to-day to perform the pleasing duty of placing the Thákore Sáheb in full charge of *his State*. Nearly 15 years have elapsed since the

death of his father. Thákore Sáheb Sagrámjí left him, then little more than an infant, to the guardianship of the British Government. At first the State was placed, conjointly with Rájkot, under the Superintendence of Captain Lloyd. Then it was under a Special Assistant to the Political Agent, and in 1878, just six years ago, a Joint Administration was formed consisting of a European officer and an experienced Native official, the place of the latter being taken during the past six months by the Thákore Sáheb himself. The State has been throughout fortunate in having the services of officers of ability lent to it; and I think it will be generally acknowledged that the results of the administration have been creditable to all concerned.

When the State first came under management, the balance in hand was Rs. 19,61,143, and the revenue was under 8 lakhs per annum. There were no roads to speak of, and few schools. Law Courts were of a rudimentary description; there existed no organized police; and there were no hospitals; and no regular jails.

During the minority upwards of 56 lakhs of rupees have been spent on public works, communications, education, and general improvement. For this we have to show 96 miles of metalled road and a large extent of fair-weather roads, a railway 73 miles in length, 7 first class bridges, a telegraph line, 64 schools—attended by 3,745 scholars—, handsome hospitals and good dispensaries, a fine jail, and several suitable lock-ups, besides other works, too numerous to mention.

The Law Courts are on a good footing; a thoroughly well organized police,—numbering upwards of 400 horse and foot,—look to the protection of life and property; forest conservancy—a matter of special importance in Kathiáwár—has been attended to; and in short, not to weary you with too many details, every department of the State has been put in thorough order. The revenue has been raised from below 8 lakhs to upwards of 12 lakhs of rupees per annum, and that without any extra pressure on the rayats, who are, in fact, in a more prosperous condition than they were before. The cash balances are some 5½ lakhs of

rupees in the treasury, 9 lakhs in Government papers, and a half lakh as a fixed deposit in the Bank of Bombay, while 29 lakhs have been invested in the Bhávnagar-Gondal Railway, on which nearly 4 per cent. is now received, while a much higher rate of interest may fairly be looked for in the future. The total balance is altogether upwards of 43½ lakhs.

These results must be acknowledged to be in the highest degree satisfactory, and I am glad to see here two of the officers to whom much of the success is due. Lieut.-Colonel Scott served here for some six years, and was succeeded by Major Nutt. I congratulate these officers on the fruit of their labours as shown by the figures just given, though mere figures fail to show all that has been accomplished by them and the other officers connected from time to time with the administration. No figures can show what difficulties have had to be contended with, what obstacles overcome, and what obstructions removed before the results have been arrived at that I have summarized.

I have a double object in dwelling on what has been achieved during the Thákore Sáheb's minority,

viz., first, to show that the British Government has faithfully looked after the interests of its ward, and 2ndly, to impress upon the latter the responsibilities devolving on him.

In proportion to a Ruler's opportunities and advantages are his responsibilities. No Chief of Gondal has ever succeeded to a State in such a flourishing condition as Gondal now is. Therefore it is all the more incumbent on Thákore Bhagvat Sinhjee to govern better than any of his predecessors, and that not only because of material prosperity of his State, and the admirable organization of its establishments, but also because he has enjoyed educational advantages such as were unheard of in the time of his fathers. For several years, you, Thákore Sáheb, have been receiving your education in the Ráj Kumár College, the *alma mater* or fostering mother of the Kathiáwár Chiefs of the present generation. You have had the advantage of Mr. Macnaghten's guidance and leading, and what an advantage that is, I need not say in the presence of men who know Kathiáwár. You have for years led the healthy life of a student in an institution

planned on the lines of those great schools in England which have turned out so many of our best men, and you have attained a high position and acquired a reputation in that College. Now all this training was intended not to enable you to win so many prizes, or to place you at the head of your class, but to fit you for the work devolving on you as Ruler of a State. You have also had the advantages of initiation into the public business of your State by being associated in the administration, so that you do not come as a mere novice to hold the reins of power; and your ideas have been enlarged by travel in Europe.

I repeat, therefore, that the more the advantages of your position, the greater is the responsibility that devolves on you. You have but to follow in the paths already marked out, and to keep up the existing institutions in full vigour to do well; but it is also necessary to be guided by the same principles that have actuated those who administered the State during your minority. Choose your line of action at the beginning, and adhere to it. There are many in Gondal, and party-spirit has ere now do-

harm there. Personally, of course, you are above such party feelings; but there will not be wanting those who will try to induce you to favour one faction at the expense of another. There will be no lack of irresponsible advisers, who will urge you to follow the dictates of caprice, or the impulse of passion, rather than the course pointed out by duty. To such, I am sure, you will lend no ear. Consult your responsible advisers, among whom, for the next three months, will be the officer with whom you have lately been associated in the administration, and be guided by their advice. If there is any matter on which further advice is required, you will find the officers of the Agency always ready and willing to assist you in that way. You have mixed enough in European society, and know the officers of the Agency well enough to be free from the suspicion which ignorant Chiefs sometimes feel that we desire to encroach on your prerogatives and interfere unnecessarily; and I am sure that, in all references you have to make to *us*, you will deal with us as frankly as we shall deal *with you*.

I have now handed over to you the insignia of power, the State Seals, and the Keys of your Treasury, and in conclusion I express what I know is the hope of all here, that you may have a long and prosperous career, and that you may be even more distinguished as a Ruler than you were as a student of the Ráj Kumár College.

A translation of the above was then read by Khán Bahádúr Dhanjisháh Hormasji, Deputy Assistant Political Agent, Hálár.

The Thákore Sáheb then made the following reply:—
COLONEL WEST,

I thank you sincerely for the honour you have done me by your kind presence here this day. I am especially indebted to you for the trouble you have taken in coming down from Rájkot to install me on the *gádi* of my ancestors. I have listened attentively to the address you have just delivered. It has, I assure you, made a deep impression upon my mind, and thank you for your good wishes and valuable advice. You know I am young, and need advice and encouragement. It is gratifying to me to sit

during my minority the affairs of my State have been administered under a system which is a happy blending of Native and European ideas. I am glad to see that while local opinion has been enlisted in favour of reforms which appeared desirable in the eyes of British officers, no changes have been made which, however desirable, and however beneficial in themselves, are, at present at least, premature in a Native State and under the existing condition of Native society. In this view of the matter I have to thank the gentlemen who, from time to time, have had the management of this State during my minority.

I now pass on to a subject of rather a personal nature, I mean the desire shown in, and the care bestowed upon, my education by the Bombay Government and their representatives in this province. In this connection, permit me, Sir, to express my sense of gratitude to Mr. Macnaghten, the learned Principal of the Ráj Kumár College—whom I am very glad to see here to-day—to Professor Selby, and to those gentlemen of the Kathiáwár Agency who have from time to time taken interest in the progress of my studies

In Major Hancock I had a guide, friend, and companion when on my visit to England and Europe. To Major Nutt I am indebted for the practical insight which, through his help, I have been able to get into the details of administrative work. Now, Sir, it seems to me that the best return I can make to the Government who have all along taken such warm interest in my education, and in upholding my dignity whilst a minor, is to make this public acknowledgment of my deep sense of gratitude to them. I may say that young as I am, I am fully sensible of the responsibilities now devolved upon me as a Ruler of this State. I need hardly say that it will be my earnest desire to see that justice and order prevail in my State; that life and property are well protected; that the kunbi enjoys the fruit of his labour, and the trader the profits of his trade; that roads are improved and communications facilitated; that education is encouraged; and provision is made for the relief of the sick poor. This, I believe, is what the British Government expect of the Nayar Rulers in this country to do within their realm.


efforts, however humble, are directed in fulfilment of these expectations, then I trust I shall have done something to deserve on the one hand the confidence of the British Government, which I most value, and on the other, the loyal and willing obedience of those whose relations to their Rulers, as the customs and usages of this country amply prove, have from time immemorial been those of children to their parents. Hence the study of their wants will be my special care, as their contentment and happiness will be my chief reward. In this place I must not omit to thank the Government for their kindly lending me the services of Mr. Bezanji Merwánji, a gentleman of approved merit and varied experience, whom I have appointed my chief Kárbhári, and on whose assistance and co-operation I fully rely. In conclusion, I pray that the blessings of Providence may attend my humble efforts for the good of those committed to my charge.

A translation of the Thákore Sáheb's speech was then read out by Azam Bezanji Merwánji, the Kárbhári.

After this the Thákore Sáheb descended from his chair of State, and meeting the Political Agent and other officers standing on the carpet, received their congratulations.

The Thákore Sáheb then conducted the Political Agent to a couch on the dáis and placed him on his right hand.

After conversation *attar* and *pán* were distributed, and the Political Agent and the Thákore Sáheb left the Darbár with the gentlemen present and proceeded to open the new People's Park.



Appendix II.

Government Resolution on the Installation.

Bombay Castle, 11th September 1884.

Letter from Lieut.-Colonel E. W. West, Political Agent, Káthiawád, No. 417, dated 26th August 1884, reporting, with reference to this Department's Resolution No. 3771, dated 19th July 1884, that he placed the Thákore Sáheb of Gondal in full charge of his State on the 25th August at a Durbár held for the occasion at his Capital. Forwarding copy of the young Chief's reply to some remarks which he addressed to him on the occasion, and stating that he is assured that this reply was the Chief's own unaided composition, and that, in his opinion, both the tone and matter of it reflect much credit on him. Forwarding also two printed copies of a report by Major Nutt, giving details of what has been done for the improvement of the Gondal State while under the management of Government, and observing that it will doubtless gratify Government to find that the interests of their ward were so well looked after during his minority.

RESOLUTION.—His Excellency the Governor in Council learns with pleasure that the Thákore Sáheb of Gondal assumed the administration of his State on the 25th August, and has read with much gratification the reply made by the Thákore Sáheb on the occasion to Colonel West's address. In his acknowledgment of obligations to the British Government and Political officers, the Thákore Sáheb shows good feeling and good taste, and his description of his duties as a Ruler evinces a sound and clear judgment. His Excellency in Council hopes, that the excellent mental qualities which the Thákore Sáheb gives proof of possessing, may, by industry and energy, be turned to the best account both for himself and for his subjects.

2. Colonel West has forwarded an interesting summary by Major Nutt, showing the results of the past fourteen years' administration of Gondal by British officers on behalf of the minor Chief. The facts given are very creditable to the officer concerned in the administration.

3. The most striking fact is that more than 56 lacs has been spent upon public education.

general improvements, and a railway, a balance of more than 15 lacs has been handed over to the young Chief. Owing doubtless in no small measure to liberal expenditure on communications and general improvements, among which must be mentioned 2,793 new wells, the revenue has increased from 8 to 12 lacs. The expenditure, on a liberal estimate for all charges, including $1\frac{1}{4}$ lac for public works, is 10 lacs only.

4. These figures and the facts of Major Nutt's interesting report generally afford good proof, if indeed any were wanted, of the rich prospects in store for the Province of Káthiawád, when, all its States being administered on the same sound principles, its great resources shall have been fully developed.

5. Copies of the report and of this resolution should be forwarded to the Secretary of State and the Government of India, and placed on the Editors' table.

J. B. RICHEY,

Acting Chief Secretary to Government.

Appendix III.

THE Thákore Sáheb made the following reply to the Gondal Municipality Address:—

Gentlemen,—I am highly delighted to receive this address. I value it the most for the words of loyalty and love which it breathes. It is indeed a matter of great gratification to me that, at the very commencement of my career, I have been congratulated by such an influential body as the Gondal Municipality. Municipal institutions in this country are not things of outlandish growth. They have been indigenous to the soil since the time of the Mahábhárata. But, like many a good thing, they declined with the decline of the country, so much so, that they have now, ~~lost the~~ ^{lost} ~~very~~ traces of their existence. They ~~are~~ ^{are} ~~dead~~ ^{dead} ~~for want of encouragement, or have~~ ^{are} ~~been~~ ^{are} ~~they being neglected and forgotten.~~ ^{been} ~~But~~ ^{been} ~~late~~ ^{been} ~~ever,~~ ^{been} they have been resuscitated in a different methodical form under the civilizing influence of the West. All I can ask you gentlemen, is to keep up with Time in the march of progress. The cr

is for reforms, and I confidently hope that the Municipality, young though it is, will not lack that zeal and energy which make a public body useful and popular. You are guardians of public health, which can best be secured by good sanitation, proper drainage and sewerage, ample supply of pure water, suppression and prevention of epidemic diseases, nice and clean roads, scrupulous attention to dwelling houses and conservancy, and various other measures; this forms an important factor in the happiness of the community. And it will always be my pleasant duty to listen to any suggestions that will come from you bearing on these and kindred subjects. I need hardly tell you that it will be my earnest endeavour to accord to your Corporation my hearty support, and to give my best thought to your proposals for the general good. In your address you have been good enough to allude to my education, travels, and some other personal matters, for which I offer you my cordial thanks. I certainly do not wish to be judged in anticipation, but to be judged by the results of my actions. *And until I have done something towards fostering*

public opinion in this State, and shown by word and by deed that my happiness consists in the happiness of my people, I cannot claim to deserve the praise you so kindly bestow on me.

APPENDIX IV.

THE TURNING OF THE FIRST SOD OF THE DHORÁJI-PORBANDAR RAILWAY.

The THÁKORE SÁHEB addressed H. E. LORD
REAY as follows :—

YOUR EXCELLENCY,—I heartily welcome you to my territory, and trust I may take it upon myself to thank your Excellency, in the name of the Porbandar State, as well as of my own, for the great kindness with which you so readily complied with my request, that you would perform the ceremony of turning the first sod of this extension from Dhoráji to Porbandar, of our existing railway line between Dhasá and Dhoráji. Though this is the first occasion on which I have the pleasure of personally welcoming your Excellency, this is not your first visit to my territory. Last year, your Excellency and Lady Reay—and I wish Lady Reay was present here on this occasion—did us the honour to make a brief *sojourn* in Gondal, and though I was sorry I was not

present to welcome your Excellencies, I could not but feel all the more grateful that even in my absence you should have given us what I felt happy to recognise as a proof of your friendship and good-will to my family and my State. It is not necessary for me to say much on the benefits which the railway brings with it and spreads in many directions. People are daily experiencing those benefits everywhere in your great Empire, and nowhere more than in India. We too, wisely following in your wake, have already experienced those benefits in Káthiáwár. Since I have had the direct management of my State, I have never doubted the wisdom of extending, as far as my resources permitted, the existing railway, and the only question which occupied me, was the direction which such extension should take most advantageously for my people and my State. The port of Bhávnagar was already secured for our trade by the Bhávnagar-Gondal line. The proposed line to Junághad and Veráwal from Jetalsar will bring the seaboard within easier reach of us. The great advantages of our connection with your great trunk line

required only to be extended to other parts of my territory, and your Excellency will easily understand my strong inclination in favour of Gondal, my capital, so that I might secure to it the many administrative and political advantages by connecting it with the existing line. Before I could form my decision, Mr. Lely, who is now devoting his best energies to the administration of the Porbandar State, put forward his proposal for a railway to Porbandar, and I was told he wanted my partnership. I did not wish that a project, so fruitful of good to many in this province, should fall through for want of my co-operation. I therefore deemed it my duty, however reluctantly, to give up my cherished scheme of taking the railway to my capital and to give my best help in the proposed extension, which will connect the well-known port of Porbandar with this city of Dhoráji—the second city in my State. The extended line will be about 69 miles in length, 30 of which will be in Gondal territory, 21½ in Navánagar territory, and 17½ in Porbandar territory. The total cost of construction is *estimated* at about thirty-four lakhs of rupees, which

will be borne by the Porbandar and Gondal States, as joint-proprietors. In this connection, your Excellency will perhaps hear with interest that our ancestors of Porbandar and Gondal, besides being bound by ties of relationship, were friends and comrades in arms; and it was their good fortune in many a tough encounter with their common enemies to be partners in the victories of war. And by a happy coincidence the same two States in these days again join hands and start as comrades in the paths of peace, the victories of which we now recognise to be not less renowned than those of war. I cannot say whether our ancestors desired or received the good wishes of the Paramount Power for their enterprises in those days. We, my Lord, do desire your wishes, and your Excellency's presence here is proof that we have secured them. In asking your Excellency to turn the first sod of this new line, and to join us asking God's blessing on this enterprise, I congratulate myself that we have among us, on behalf of the Paramount Power, a Governor whose noble presence ensure to it our devoted attachment. I that

ladies and gentlemen, for gracing this occasion with your presence.

Mr. Lely, addressing the Governor, said: Your Excellency,—It remains for me, as representing Porbandar in the absence of His Highness the Ráná, to express its entire and hearty concurrence in what has just been said by the Thákore Sáheb as spokesman of both States. It would, of course, have been more gratifying to us if the sod, which your Excellency is about to turn, had been of Porbandar soil, and if, instead of being here as visitors, we had had the privilege of welcoming your Excellency within the bounds of the Porbandar State. But locality is against us. It is not to be expected that your Excellency should practically test the need of a railway by travelling over sixty miles of broken road. We trust, however, that when the new line is finished the first train will carry to our capital town both your Excellency and the Thákore Sáheb of Gondal as honoured guests.

To these speeches, His EXCELLENCY replied as follows:—THÁKORE SÁHEB, Administrator of Porban-

dar, Ladies and Gentlemen,—No more fitting gift could be conferred by you at this time of the year to your subjects than to enrich them by another line of railway. This great work will be achieved by the co-operation of two important Káthiáwár Durbárs, and much that has been done in the past and much of what stands over, will have to be done in the future for the benefit of Káthiáwár by the co-operation of Chiefs of various States. During your minority, a British administrator joined hands with His Highness the Thákore Sáheb of Bhávnagar in giving to this great province its first important railway line, and to-day you return the compliment by joining hands with the British Administrator of a neighbouring State in establishing railway connection between a most fertile tract of your own territory and the port of Porbandar. I know that, in doing this you have acted on, what may be called, an all-important principle, namely, to do that which one dislikes. I am aware that if you had followed your own very natural inclination, you would have given preference to the line from Dhoráji to Gondal. Foregoing the

inclination you have shown your just appreciation as a Ruler, by attending to State needs rather than personal gratification. Besides this combination for the construction of lines, I am very glad to hear that steps have been taken to ensure for the network of railways, which, we hope, will rapidly cover the whole of the province, that uniformity and unity of management which is essential in the working of any railway system. By entrusting all these lines to one central management, and vesting the joint ownership of the rolling-stock, workshop, and general plant in a joint board, representative of the various interests, you have anticipated a step which has been taken by the Government of India. By a curious coincidence, I read about simultaneously the telegraphic summary of the new regulations and the proposals for your joint management. Among other things, the resolution contemplates an increase of through rates, the prevention of arbitrary increase or decrease of rates, and professional advice to Government by a standing committee of managers of railways. The meaning of this resolution is clearly, that

the interests of the public will be henceforth carefully protected, and that this protection can only be secured by the observation of general principles to which all component parts of our great railway system must be made subject. Through rates in a province like this are essential, and to prevent unfair competition between the various ports maxima and minima rates will be found a useful restraint. These regulations of the Government of India, I suppose, we may fairly regard as a precious legacy, left us by one of the ablest Indian Administrators, on whom this presidency has special claim—Sir Theodore Hope—who I know thoroughly appreciated the enterprising spirit of the Chiefs of Káthiáwár. It gives me the greatest satisfaction to find that the proprietary States undertake to impose no new duties or bounties, or to enhance any existing ones on traffic passing through any station on the combined system; and to preserve the freedom of trade, a great railway junction is the best exponent of the absurdity of transit duties. The extension of railways is hardly able to meet the demand. The increasing numbers of railways have

lers show how these lines are enjoyed by all classes of the community. It is a pleasing consideration that these works are carried out by native labour, largely under native supervision, and ultimately the system is worked by a large *personnel* of native servants under a very limited number of highly trained English engineers. Only yesterday, in talking with a station master he informed me, evidently without regret, that he had failed in his Matriculation Examination. Perhaps, as a station master he is much happier than as a B.A., waiting for employment in the Revenue Department. Besides, the rough labour on railway construction and railway workshops, we have in railway workshops a most valuable school for the development and training of skilled workmen, and I look upon the development of railways as a best incentive to the development of technical education. Only yesterday I was enabled to appreciate what could be done in this direction under the guidance of English skill, when travelling in that most sumptuous railway carriage kindly placed at my disposal by H. H. the Thákore Sáheb of Bhávnagar. That carriage was designed by

Mr. Wylie, who deserves to be complimented on having turned out in the Bhávnagar works such a perfect specimen with the aid of native workmen. I am sorry that it was not ready for the Indian and Colonial Exhibition. You, Thákore Sáheb, have observed that we have already got two ports in our Káthiáwár system, and that Porbandar will be third, and I do not think it will be a bad third. I doubt even if, in the long run, we shall rest satisfied with three ports, as Saláyá and Shiálbet both are, I believe, harbours of great natural capacity. In these circumstances there is, what the French call, the embarrassment of selection. The great desideratum of Railway communication for the present is undoubtedly to obtain unity of gauge, which my late friend, General Hancock, considered infinitely more important than the question of the nature of the gauges. We must connect our Káthiáwár system at an early date with the Rajputáná-Málwá system. Financial difficulties which confront us elsewhere offer no impediment. His Highness the Gáekwár and his Highness the Thákore Sáheb of Bhávnagar, whose munificent offer for

railway entirely outside his own territory, shows wise insight, opened up a bright prospect. I hope the day is not very far distant, when we shall run a through train from Bhávnagar to Sidhpur, without break of gauge or bulk. There is one circumstance in to-day's ceremony, which affords me much gratification coupled with regret. I regret the absence of H. H. the Ráná of Porbandar, and I regret the circumstances which are the cause of it. I have felt, and I feel deeply, the responsibility which a British administrator undertakes in the absence or minority of a native ruler. There is, perhaps, no part of my varied duties on which I bestow greater care, and I wish on this occasion to give my best thanks to Mr. Lely for the admirable way in which he has carried out my instructions with reference to the State of Porbandar. The traditions of British administration impose upon us the duty of utilising an interregnum, so that on restoration or attainment of their majority hereditary rulers may find their States administered and improved in a way which will strengthen the ties—and I know how strong they are—existing between

their house and their subjects. Gondal is the best illustration of what I have said, and Porbandar promises to be another. We made a railway for Gondal, we planned one for Kolhápúr, we are now making one for Porbandar, and Jámnnagar will reap the advantages of our administration of Porbandar. When the Porbandar house is one day restored, surrounded by the elements of prosperity, it will, I trust, recognise, as you, Thákore Sáheb, recognised at your installation, that we are beneficent guardians, and that our labour is not for our own aggrandisement, but for that of the rulers and their subjects whose interests are committed temporarily to our care. When you, Thákore Sáheb, assumed your direct rule you used these words: "I need hardly say that it will be my earnest desire to see that justice and order prevail in my State, that life and property are well protected, that the Kunbi enjoys the fruit of his labour, and the trader the profits of his trade; that roads are improved and communications facilitated; that education is encouraged and provision is made for the relief of the sick poor." Thákore Sáheb

though you have been only three years on your *gádi*, I believe you have acted up to the pledges you then gave, and that you have shown a due appreciation of what was done for you during your minority by several political officers, one of whom, I am pleased to see, is here present, and another has expressed his deep regret that he could not attend—I mean Colonel Phillips and Colonel Scott.

Proclamation Day generally brings us a list of honours. Difficult as it is to keep secrets in India, no secret is more carefully kept than that concerning the honours which are to be bestowed on that day. I am instructed by His Excellency the Viceroy—and I consider it a great privilege to have been allowed to disclose this secret—to announce that it has pleased Her Majesty's Government to raise this State to a First Class State. (Cheers.) I am further commanded by my Most Gracious Sovereign the Queen-Empress to announce that in future the Rulers of Gondal will be entitled to a salute of eleven guns. (Cheers.) I trust that these distinctions will give pleasure, not *only to your Highness*, but to your subjects, who,

I know, are aware that in you they have the promise of a progressive and useful future. Before resuming my seat I wish to express the great pleasure it affords me to see here present two representatives of the ancient and noble house of Porbandar as guests of H. H. the Thákore Sáheb of Gondal. You, Bhow-singji, will, in future years, remember this as an auspicious day for the State whose destinies you will be called upon to guide at some future time. You are aware that to enable you to fulfil the duties of your station the first requisite is that care should be bestowed on your education. We are doing all we can to repair, what I must call the reprehensible neglect, and the cruel injustice done to you—as compared with what has been done for the sons of other Chiefs—with regard to your education. We count on your own hearty co-operation to make up for lost time. You can rely on my personal friendship, and perhaps one day Porbandar may receive at your hands good government of which it stood, and stands, in much need of the greatest.

are acquiring the talents which will secure to you the honoured place amongst the Chiefs of Káthiáwár, to which descent alone cannot entitle you. I shall now turn this sod with the firm confidence that this railway will increase the prosperity of Porbandar, Jámnagar and Gondal. (Applause.)